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Chriſtian ETHICKS:

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Divine Morality.

Opening the WAY to

BLESSEDNESS,

By the RULES of

VERTUE

AND

REASON.

By *THO. TRAHERNE*, B. D.
Author of the *Roman* Forgeries.

LONDON,
Printed for *Jonathan Edwin*, at the *Three Roſes* in *Ludgate-ſtreet*, 1675.

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TO THE

READER.

THE deſign of this Treatiſe is, not to ſtroak and tickle the Fancy, but to elevate the Soul, and refine its Apprehenſions, to inform the Judgment, and poliſh it for Converſation, to purifie and enflame the Heart, to enrich the Mind, and guide Men

(that ſtand in need of help) in the way of Vertue; *to excite their Deſire, to encourage them to Travel, to comfort them in the Journey, and ſo at laſt to lead them to true Felicity, both here and hereafter.*

I need not treat of Vertues in the ordinary way, as they are Duties *enjoyned by the Law of GOD;* that *the Author of* The whole Duty of Man *hath excellently done:* nor *as they are* Prudential Expedients *and* Means *for a mans Peace and Honour on Earth;* that *is in ſome meaſure done by the* French Charron

ron

ron *of Wiſdom. My purpoſe is to ſatisfie the Curious and Unbelieving Soul, concerning the reality, force, and efficacy of* Vertue; *and having ſome advantages from the knowledge I gained in the nature of* Felicity *(by many years earneſt and diligent ſtudy) my buſineſs is to make as* viſible, *as it is poſſible for me, the luſtre of its* Beauty, Dignity, *and* Glory: *By ſhewing what a neceſſary Means* Vertue *is, how ſweet, how full of Reaſon, how deſirable in it ſelf, how juſt and amiable, how delightful, and how powerfully conducive alſo*

 to

to Glory: how naturally Vertue carries us to the Temple of Bliſs, *and how immeaſurably tranſcendent it is in all kinds of* Excellency.

And (if I may ſpeak freely) my Office is, to carry and enhance Vertue *to its utmoſt height, to open the Beauty of all the Proſpect, and to make the* Glory *of* GOD *appear, in the Bleſſedneſs of Man, by ſetting forth its infinite Excellency: Taking out of the* Treaſuries of Humanity *thoſe Arguments that will diſcover the great perfection of the* End of Man, *which he may atchieve by*

by the capacity of his Nature: *As alſo by opening the Nature of* Vertue *it ſelf, thereby to diſplay the marvellous Beauty of Religion, and light the Soul to the ſight of its Perfection.*

I do not ſpeak much of Vice, *which is far the more eaſie Theme, becauſe I am intirely taken up with the abundance of Worth and Beauty in* Vertue, *and have ſo much to ſay of the poſitive and intrinſick Goodneſs of its Nature. But beſides, ſince a ſtrait Line is the meaſure both of it ſelf, and of a crooked one, I conclude, That the very Glory of* Ver-

brightneſs *and* glory. *It is impoſſible that the* ſplendour *of its* Nature *ſhould be ſeen, but all* Religion *and* Felicity *will be manifeſt.*

Perhaps you will meet ſome New *Notions: but yet when they are examined, he hopes it will appear to the Reader, that it was the actual knowledge of true* Felicity *that taught him to ſpeak of* Vertue;*and moreover, that there is not the leaſt* tittle *pertaining to the* Catholick Faith *contradicted or altered in his Papers. For he firmly retains all that was eſtabliſhed in the*

Ancient

Ancient Councels, nay and ſees Cauſe to do ſo, even in the higheſt and moſt tranſcendent Myſteries: *only he enriches all, by farther opening the* grandeur *and* glory *of Religion, with the interiour depths and Beauties of* Faith. *Yet indeed it is not he, but GOD that hath enriched the Nature of it: he only brings the Wealth of* Vertue *to light, which the infinite Wiſdom, and Goodneſs, and Power of GOD have ſeated there. Which though Learned Men know perhaps far better than he, yet he humbly craves pardon for caſting*

Out of order

Vertue *well underſtood, will make all* Vice *appear like* dirt *before a* Jewel, *when they are compared together. Nay,* Vice *as ſoon as it is named in the preſence of theſe Vertues, will look like Poyſon and a Contagion, or if you will, as black as* Malice *and* Ingratitude: *ſo that there will need no other Expoſition of its Nature, to dehort Men from the love of it, than the Illuſtration of its Contrary.*

Vertues *are liſted in the rank of* Inviſible things; *of which kind, ſome are ſo blind as to deny there are any exiſtent-*

in Nature: But yet it may, and will be made eaſily apparent, that all the Peace *and* Beauty *in the World proceedeth from* them, *all* Honour *and* Security *is founded in them, all* Glory *and* Eſteem *is acquired by them. For the* Proſperity *of all Kingdoms is* laid *in the* Goodneſs *of GOD and of Men. Were there nothing in the World but the* Works *of* Amity, *which proceed from the* higheſt Vertue, *they alone would teſtifie of its Excellency. For there can be no* Safety *where there is any* Treachery: *But were all*

Truth *and* Courteſie *exercis'd with* Fidelity *and* Love, *there could be no* Injuſtice *or* Complaint *in the World*; *no* Strife, *nor* Violence: *but all* Bounty, Joy *and* Complacency. *Were there no* Blindneſs, *every Soul would be full of Light, and the* face *of* Felicity *be ſeen, and the* Earth *be turned into* Heaven.

The things we treat of are great and mighty; they touch the Eſſence of every Soul, and are of infinite Concernment, *because the Felicity is eternal that is acquired by them: I do not mean* Immortal *only but* worthy *to be* Eternal: *and it is impoſ-*

impoſſible to be happy without them. We treat of Mans great and ſoveraign End, *of the Nature of* Bleſſedneſs, *of the* Means *to attain it: Of* Knowledge *and* Love, *of* Wiſdom *and* Goodneſs, *of* Righteouſneſs *and* Holineſs, *of* Juſtice *and* Mercy, *of* Prudence *and* Courage, *of* Temperance *and* Patience, *of* Meekneſs *and* Humility, *of* Contentment, *of* Magnanimity *and* Modeſty, *of* Liberality *and* Magnificence, *of the* waies *by which* Love *is* begotten *in the Soul, of* Gratitude, *of* Faith, Hope, *and* Charity, *of* Repentance, Devoti-

votion, Fidelity, *and* Godlineſs. *In all which we ſhew what* ſublime *and* myſterious Creatures *they are, which depend upon the Operations of Mans Soul; their great* extent, *their* uſe *and* value, *their* Original *and their* End, *their* Objects *and their* Times: *What Vertues belong to the Eſtate of* Innocency, *what to the Eſtate of* Miſery *and* Grace, *and what to the Eſtate of* Glory. *Which are the* food *of the* Soul, *and the* works *of* Nature; *which were occaſioned by Sin, as* Medicines *and* Expedients *only: which are* Eſſen-

Eſſential *to Felicity, and which* Accidental; *which* Temporal, *and which* Eternal: *with the true* Reaſon *of their Impoſition; why they all are commanded, and how* wiſe *and* gracious *GOD is in enjoyning them. By which means all* Atheiſm *is put to flight, and all* Infidelity: *The Soul is reconciled to the* Lawgiver *of the World, and taught to delight in his* Commandements: *All* Enmity *and* Diſcontentment *muſt vaniſh as Clouds and Darkneſs before the Sun, when the* Beauty *of* Vertue *appeareth in its* bright-

Turn back

ing in his Mite *to the* vulgar Exchequer. *He hath nothing more to ſay, but that the* Glory *of* GOD, *and the ſublime Perfection of* Humane Nature *are united in Vertue. By Vertue the Creation is made* uſeful, *and the* Univerſe *delightful. All the Works of GOD are crowned with their End, by the Glory of Vertue. For whatſoever is good and profitable for Men is made* Sa*cred; becauſe it is delightful and well-pleaſing to* GOD: *Who being* LOVE *by* Na*ture, delighteth in his Creatures welfare.*

There are two ſorts of concurrent Actions neceſſary to Bliſs: Actions in GOD, *and Actions in Men, nay and Actions too in all the Creatures. The* Sun *muſt warm, but it muſt not burn; the* Earth *muſt bring forth, but not ſwallow up; the* Air *muſt cool without ſtarving, and the* Sea *moiſten without drowning:* Meats *muſt feed but not poyſon:* Rain *muſt fall, but not oppreſs: Thus in the inferiour Creatures you ſee Actions are of ſeveral kinds. But theſe may be reduced to the Actions of* GOD, *from whom they*

ſpring; for he prepares all theſe Creatures for us. And it is neceſſary to the felicity of his Sons, that he ſhould make all things healing and amiable, not odious and deſtructive: that he ſhould Love, and not Hate: And the Actions of Men muſt concur aright with theſe of GOD, *and his Creatures. They muſt not* deſpiſe *Bleſſings becauſe they are given, but* eſteem *them; not* trample them under feet, *becauſe they have the benefit of them, but* magnifie *and extol them: They too muſt* Love, *and not* Hate: *They muſt not* kill *and* mur-

ther, *but* ſerve *and* pleaſure *one another: they muſt not* ſcorn *great and ineſtimable Gifts, becauſe they are* common, *for ſo the Angels would loſe all the happineſs of* Heaven. *If GOD ſhould do the moſt* great *and* glorious *things that infinite* Wiſdom *could deviſe; if Men will reſolve to be* blind, *and* perverſe, *and* ſenſleſs, *all will be in* vain: *the moſt High and Sacred things will* increaſe *their Miſery. This may give you ſome little* glimpſe *of the excellency of* Vertue.

You may eaſily diſcern that my Deſign is to reconcile Men to GOD*, and make them fit to delight in him: and that my laſt End is to celebrate his Praiſes, in communion with the Angels. Wherein I beg the Concurrence of the Reader, for we can never praiſe him enough; nor be fit enough to praiſe him: No other man (at leaſt) can make us ſo, without our own willingneſs, and endeavour to do it.*

Above all, pray to be ſenſible of the Excellency of the Creation, for upon the due ſenſe of its Excellency the life of

Felicity *wholly dependeth. Pray to be ſenſible of the Excellency of* Divine Laws, *and of all the Goodneſs which your Soul comprehendeth. Covet a* lively *ſenſe of all you know, of the Excellency of* GOD, *and of Eternal Love; of your own Excellency, and of the worth and value of all Objects whatſoever.* For *to* feel *is as neceſſary, as to* ſee *their* Glory.

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To the Reader.

The Author's much lamented Death hapning immediately after this Copy came to the Preſs, may reaſonably move the Readers charity, to pardon thoſe few Errata's which have eſcaped in the Printing by ſo ſad an occaſion.

CHRISTIAN ETHICKS OR DIVINE MORALITIE,

Opening

The Way to Bleſſedneſs

By

The rules of Virtue and Reaſon.

CHAP. I.

Of the End, for the ſake of which, Virtue is deſired.

IT is the Prerogative of Humane Nature to underſtand it ſelf, and guide its Operations to a Known End: which he doth wholly forfeit, that lives at random, without conſidering what is worthy of his Endeavors, or fit for his Deſires.

THE End is that which crowns the Work; that which inſpires the Soul with Deſire, and Deſire with a quick and vigorous Induſtry. It is laſt attained, but firſt

RATHER then make Shipwrack of a good Conſcience, we muſt do as Mariners in a ſtorm, caſt our riches over board for our *own* Preſervation. It is better loſing *them*, then *our ſelves*.

VERTUE is Deſirable and Glorious, becauſe it teacheth us through many Difficulties in this Tempeſtuous World to Sail Smoothly, and attain the Haven.

CHAP. II.

Of the Nature of Felicity, its Excellence and Perfection.

THE *Peripateticks*, ſo far forth as they contemplated the Nature and Eſtate of man *in this World*, were Wiſe, in defining the Goods of the Body, Soul and Fortune to concur to Mans perfect Happineſs. For Difficulties and Conflicts are not Eſſential to the Nature of *Bliſs*, nor conſiſtent with the fruition of its fulneſs and Perfection.

THERE is the Way, and the journeyes end.

IN the Way to Felicity many things

are to be *endured*, that are not to be *deſired*. And therefore is it neceſſary, to make a Diſtinction between the way to Felicity, and the Reſt which we attain in the end of our Journey.

THE Goods of the Soul, are abſolutely neceſſary in the Way to Happineſs; the Goods of the *Body* are very convenient, and thoſe of Fortune Commodious enough. But the latter of theſe are not with too much eagerneſs to be purſued.

THE Goods of the ſoul are wiſdom, Knowledg, Courage, all the Virtues, all the Paſſions Affections, Powers and faculties. And theſe you know are abſolutely neceſſary.

THE Goods of the Body are Health, Agility, Beauty, Vivacity, Strength and Libertie : and theſe ſhall in Heaven it ſelf, together with thoſe of the Soul, be enjoyed. By which you may diſcern that the Goods of the Body are real Parts and Ingredients of Happineſs.

THE Goods of Fortune are food and Rayment, Houſes and Lands, Riches, Honours, Relations and Friends, with all thoſe convenient Circumſtances without the Body, that are ſubject to chance.

intended in every Operation. All Mean which can be uſed in the Acquiſiton of it, derive their value from its Excellency and we are encouraged to uſe them only on the Account of that End which is attained by them.

IT is the Office of *Morality* to teach Men the *Nature* of *Virtue*, and to encourage them in the Practice of it, by explaining its uſe and Efficacy.

THE Excellence of Virtue, is the Neceſſity and Efficacy thereof in the Way to Felicity. It conſiſteth in this, Virtue is the only Means by which Happineſs can be obtained.

SINCE the Conſideration of the End is that alone, which does animate a Man, to the uſe of the Means, they that treat of Virtue do worthily propoſe the End in the beginning, and firſt ſhew the Excellency of Bliſs before they open the Nature of Virtue. For it is a vain thing to diſcover the Means, unleſs the End be deſired by thoſe to whom the Nature and uſe of them, in their tendency to that End, is taught and commended; for if the End be deſpiſed, all endeavors are but fruitleſs, which inſtruct us in the Means; and the Knowledge of them vain, if they never be uſed or improved.

THAT Reaſon, whereby Man is able to Contemplate his End, is a ſingular Advantage, wherein he is priviledged above a Beaſt. It enables him not only to examine the Nature and perfection of his End, but the Equity and fitneſs of the Means in Order thereunto and the ſingular Excellency of his firſt Cauſe, as its Glory and Goodneſs appeareth in the Deſign and Contrivance: Eſpecially in making mans Happineſs ſo compleat and perfect.

THE Heathens, who invented the name of *Ethicks*, were very ſhort in the Knowledge of Mans End: But they are worſe then Heathens, that never conſider it.

THE more Excellent the End is, the more prone by nature we are to purſue it, and all the Means conducive thereunto are the more Deſirable.

REASON, which is the formal Eſſence of the Soul of Man, guides Him to deſire thoſe Things, which are abſolutely ſupreme. For it is an Eternal Propriety in Reaſon to prefer the Better, above the Worſe: He that prefers the worſe above the *Better* acts againſt Nature, and Swervs from the Rule of Right Reaſon.

WHATEVER Varieties of Opi-

nion there are concerning Happineſs, all conclude and agree in this, that Mans laſt End is his perfect Happineſs: And the more Excellent his Happineſs is, the more ought his Soul to be enflamed with the Deſire of it, and inſpired with the greateſt Induſtry.

THE more perfect his *Bliſs* is, the greater is the Crime of deſpiſing it. To prefer an infinite and Eternal Happineſs is Divine and *Angelical*; to purſue a Terrene and Senſual Felicity, is *Brutiſh*; but to place Felicity in Anger and Envy is *Diabolical*: the pleaſures of Malice being Bitter and Deſtructive.

TO live by Accident, and never to purſue any Felicity at all, is neither Angelical, nor Brutiſh, nor Diabolical: but Inconſiſtent with any Thing in ſome reſpect in the World: It is to act againſt our own Principles, and to wage war with our very ſelves. They that place their Eaſe in Sloth and Careleſneſs, are of all others the greateſt Enemies and Diſturbers of themſelves.

IT is Madneſs and folly to purſue the firſt object that preſents it ſelf, under the Notion of felicity: And it is baſe to content ones ſelf in the Enjoyment of

of a mean eſtate, upon a ſuſpicion there is no true happineſs, becauſe the nature thereof is ſo much doubted in the World. The Diſputations concerning its nature argue its exiſtance. And we muſt ceaſe to be Men, before we can extinguiſh the deſire of being Happy. He only is truely Generous, that aſpires to the moſt perfect Bleſſedneſs of which God and Nature have made him Capable.

BY how much Greater the Uncertainty is, by ſo much the more Heedful ought we to be, leſt we ſhould be ſeduced and deceived, in the Choice of Happineſs: For the Danger is the Greater. And by how much the more Eager Men are in their Diſputations, concerning it, by ſo much the more [illegible] is the Nature of the Theme to be preſumed.

HASTINESS in catching at an unexamined Felicity, is the great Occaſion of all the Error about it, among the Vulgar: who are led, like Beaſts, by their *Senſe* and Appetite, without diſcerning or improving any other faculty. The lip of the Cup is annointed with Honey, which, as ſoon as they taſte, they drink

t up, tho the liquor be nothing but Gall and Poyſon. Being deluded with a ſhew, inſtead of *Pleaſure*, they ruſh hand over head on their own *Deſtruction*.

IT is as natural to Man to deſire happineſs, as to live and breath: Sence and Inſtinct carry him to Happyneſs, as well as Reaſon: onely *Reaſon* ſhould rectifie and direct his *Inſtinct*, inform his *Sence*, and compleat his *Eſſence*, by inducing thoſe perfections of which it is capable.

THINGS Good in themſelves, when they ſtand in Competition with thoſe that are better, have the notion of Evil: Better Things are Evil, if compared with the Beſt; eſpecially where the Choice of the one hinders the Acquiſition of the other. For where Good, Better, and Beſt, are ſubſervient to each other, the one is the better for the others ſake; but where they interfere, and oppoſe each other, the Good are bad in compariſon of the Better, and the Better worſe than the Beſt of all. This is the Cauſe why Reaſon cannot acquieſce in any Felicity leſs than the Supreme: which muſt needs be infinite, becauſe Almighty Power, which made Reaſon active, is illimited in its Operati-

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ons; and never reſts, but in the production of a Glorious Act, that is infinite in Perfection.

IF Felicity be infinite, the Loſs is as great, that attends our Miſcarriage, and the miſery intolerable, that follows our Loſs. For (our eyes being open) a Loſs that is incomprehenſible muſt needs produce a Greif unmeaſurable, an Anguiſh as infinite as our Damage.

ALL inferiour felicities are but Miſeries compared with the Higheſt. A farthing is *good* and pleaſeth a Beggar in time of diſtreſs: but a piece of Gold is *Better*. An Eſtate of a thouſand pounds a year is better than a Piece of Gold; but our Ambition carries us to Principalities and Empires. An Empire is more deſirable than a Province; and the Wider, the Richer, the Better it is, the more Deſirable. But the Empire of all the Earth is a Bubble compared to the Heavens: And the Heavens themſelves leſs than nothing to an infinite Dominion.

PERFECT Felicity is not Dominion, nor Pleaſure, nor Riches alone, nor Learning, nor Virtue, nor Honour; but all in Perfection. *It* requires that every Soul ſhould be capable of infinite Do-

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Dominion, Pleaſure, Learning, and Honor for the full and perfect attainment of it.

IF all theſe be infinite and Eternal in that Felicity which is prepared for Man, thoſe Actions are of ineſtimable Value, by Virtue of which his Felicity is gained; and it becomes his Wiſdom and Courage to ſuffer many Things for ſo noble an End: Eſpecially if in this Life it may in any meaſure be thereby acquired and enjoyed.

THE Great Reaſon why GOD has concealed Felicity from the Knowledge of man, is the enhancement of its nature and value: but that which moſt conceals it, is the Corruption of Nature. For as we have corrupted ſo have we blinded our ſelves. Yet are we led by Inſtinct eagerly to thirſt after things unknown remote and forbidden. The truth is, our Palates are vitiated and our Digeſtion ſo Corrupted, that till our Nature be purified by a little Induſtry, to make felicity Known, is but to Expoſe it to Contempt and Cenſure. It is too Great and Pure for perverted Nature.

THE Concealment of an object whets our Appetite, and puts an Edge upon

upon our endeavours, and this carries ſome thing of Myſtery in it; For whereas the Maxime is *Ignoti nulla Cupido, All Love comes in at the Eye*, we affect an Object to which we are Blind, and the more blind we are, the more reſtleſs. We are touched with an unknown Beauty which we never ſaw, and in the midſt of our Ignorance are actuated with a Tendency, which does not abate the value of our Virtues, but put Life and Energy into our Actions.

THO Felicity cannot perfectly be underſtood, becauſe it is incomprehenſible to Men on Earth, yet ſo much of it may be diſcerned, as will ſerve to meet our Inſtinct, and feed our Capacity, animate our Endeavour, encourage our Expectation (to hope for more then we enjoy) enable us to ſubdue our Luſts, ſupport us in temptations, and aſſiſt us in overcoming all obſtacles whatſoever.

INFINITE Honors and Pleaſures, were there no more in Felicity, are enough to allure us: but the fruition of all in the Beſt of Manners, in Communion with God, being full of Life, and Beauty, and Perfection in himſelf, and having the certain aſſurance

Aſſurance that all ſhall be included in his Bliſs, that can be thought on; it is a Thing ſo Divine, that the very Hope of it fills us with Comfort here, and the Attainment with perfect Satisfaction hereafter.

HE that can enjoy all Things in the Image of GOD, needs not covet their fruition in a Baſer Manner: Man was made in GODS Image, that he might live in his Similitude.

I am not ſo Stoical, as to make all Felicity conſiſt in a meer Apathy, or freedom from Paſſion, nor yet ſo Diſſolute, as to give the Paſſions all their Liberty. Neither do I perſwade you to renounce the Advantages of Wealth and Honor, any more then thoſe of Beauty and Wit: for as a Man may be Happy without all theſe, ſo may he make a Happy uſe of them when he has them. He may be happy with Difficulty without them, but Eaſily with them. If not in Heaven, yet certainly on Earth, the Goods of fortune concur to the Compleating of *Temporal Felicity*, and therefore where they are freely given, are not to be deſpiſed.

THAT which I deſire to teach a man is, How to make a Good uſe of all the Advantages

vantages of his Birth and Breeding; How in the Increaſe of Riches and Honors, to be Happy in their Enjoyment: How to ſecure himſelf in the temptations of Affluence and to make a man glorious in himſelf, and delightful to others in Abundance: Or elſe if Affliction ſhould ariſe, and the State of Affairs change, how to triumph over *adverſe* Fortune, and to be Happy notwithſtanding his Calamities. How to govern himſelf in all Eſtates ſo as to turn them to his own advantage.

FOR tho felicitie be not abſolutely perfect in this World, nor ſo compleat in Poverty, as in a great and plentiful Eſtate; you are not to believe that wealth is abſolutely neceſſary; becauſe ſometimes it is requiſite to forfeit all for the ſake of Felicity. Nothing is abſolutely neceſſary to Bliſs, but Grace and vertue, tho to *perfect* Bliſs, Eaſe and Honour be abſolutely neceſſary.

THERE are many degrees of Bleſſedneſs beneath the moſt Supream, that are tranſcendently Sweet and delightful: And it ſometimes happens, that what is moſt bitter to *Sence*, is pleaſant to *Reaſon*.

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chance. By which vertue is aſſiſted, and of which a noble uſe may be made, in Works of Juſtice, Hoſpitality, Courteſie and Charity, which may redound to our greater Felicity here and in heaven.

THE more Honor and pleaſure we enjoy, the Greater and more Perfect is our preſent Happineſs: Tho many times in the Way to Felicity, we are forced to quit all theſe, for the Preſervation of our Innocence.

GALLANT Behavior in ſlighting all tranſitory things for the Preſervation of our Virtue, is more conducive to our future Perfection, then the greateſt eaſe imaginable in our preſent condition.

IT is incumbent upon us, as a ſpecial part of our Care, to take heed, that we be not enſnared by the eaſineſs of Proſperity, and that we do not ſet up our Reſt in the *Way* to Happineſs, nor deceive our ſelves in thinking the Goods of Fortune Eſſential: nor diſcourage our ſelves, by thinking it impoſſiable to be Happy without them. Our Thoughts and Affections muſt be always diſentangled, that we may run, with Alacritie the Race ſet before us, and cloſe with the Sublimeſt Perfection of

of Bliſs, as our only portion and Deſire.

FELICITY is rightly defined, to be *the Perfect fruition of a Perfect Soul, acting in perfect Life by Perfect Virtue.* For the Attainment of which Perfection, we muſt, in the Way to Felicity, endure all Afflictions that can befall us. For tho they are not Parts of Felicity themſelves, yet we may acknowledge them great Advantages for the Exerciſe of Virtue, and reckon our Calamities among our *Joys*, when we bear and overcome them in a virtuous Manner, becauſe they add to our *Honor*, and contribute much to our Perfection, both here, and hereafter.

FOR this purpoſe we are to remember, that our preſent Eſtate is not that of Reward, but Labour: It is an Eſtate of Trial, not of Fruition: A Condition wherein we are to Toyl, and Sweat, and travail hard, for the promiſed Wages; an Appointed Seed Time, for a future Harveſt; a real Warfare, in order to a Glorious Victory: In which we muſt expect ſome Blows, and delight in the Hazzards and Encounters we meet with, becauſe they will be crowned with a Glorious and joyful Triumph; and attended

tended with ornaments and trophies far ſurpaſſing the bare Tranquillity of idle peace.

WHEN we can cheerfully look on an Army of Misfortunes, without Amazement we may then freely and Delightfully contemplate the Nature of the Higheſt Felicity.

ARISTOTLE never heard of our Aſcenſion into Heaven, nor of ſitting down in the Throne of GOD, yet by a lucky Hit (if I may ſo ſay) fell in point blanck upon the Nature of Bleſſedneſs. For a perfect fruition by perfect virtue, is all that can be thought of: It implies our *Objective*, and our *formal* Happineſs.

OBJECTIVE Happineſs is all the Goodneſs that is fit to be enjoyed either in GOD or in his Creatures: while *Formal Happineſs* is an active Enjoyment of all Objects by Contemplation and Love, attended with full Complacency in all their Perfections.

PERFECT Fruition implies the Perfection of all its Objects. Among which GOD himſelf is one, Angels and Saints are next, the World alſo with all the variety of Creatures in it, the Laws of GOD, and his wayes in all Ages, his Eter-

nal Counſels and Divine Attributes are other Objects of our Content and Pleaſure. Unleſs all theſe be perfect in their Nature, Variety, Number, Extent, Relation, Uſe and Value, our fruition cannot be ſimply perfect, becauſe a Greater and more perfect fruition might, upon the production of better Objects, be contrived, and no fruition can be truly perfect, that is not converſant about the higheſt things. The more Beautiful the Object is, the more pleaſant is the enjoyment. *But* where Delight may be increaſed, the Fruition is imperfect.

A *Perfect Soul* is a Tranſcendent Myſtery. As GOD could not be Perfect, were it poſſible there could be any *Better* Eſſence then he; ſo neither would the Soul be perfect, could any more Perfect Soul be created.

IT is a Soul in which no Defect, or Blemiſh can be diſcerned; perfect in the variety and Number of its Powers, in the fitneſs and Meaſure of every power, in the uſe and value of every Endowment. A perfect Soul is that whereunto nothing can be added to pleaſe our Deſire. As all its Objects are perfect, ſo is it ſelf. It is able to ſee all that is to be ſeen, to love all that is Lovely, to

hate all that is Hateful, to deſire all th[illegible] is Deſirable, to honour all that is H[illegible] norable, to eſteem all that can be valued to delight in all that is Delightful, and t[illegible] enjoy all that is Good and fit to be enjo[illegible] ed. If its Power did fall ſhort of any o[illegible] Object, or of any one Perfection in a[illegible] Object, or of any Degree in any Pe[illegible] fection, it would be imperfect, it woul[illegible] not be the Maſter piece of Eternal Powe[illegible]

PERFECT life is the full exertio[illegible] of perfect power. It implies two thing[illegible] Perfection of Vigour, and perfection [illegible] intelligence, an activity of life, reach ing through all Immenſity, to all Ob jects whatſoever; and a freedome fro[illegible] all Dulneſs in apprehending: An exqu[illegible] ſite Tenderneſs of perception in feelin[illegible] the leaſt Object, and a *Sphere of activi*[illegible] that runs parallel with the Omnipreſenc[illegible] of the Godhead. For if any Soul live[illegible] ſo imperfectly, as to ſee and know bu[illegible] ſome Objects, or to love them remiſſly and leſs then they deſerve, its Life is im perfect, becauſe either it is remiſſe, o[illegible] if never ſo fervent, confined.

PERFECT Fruition, (as it implie[illegible] the Perfection of all objects) more nea[illegible] ly imports the intrinſick Perfection o[illegible] its own Operations. For if its Object[illegible]

be[illegible]

be never ſo many, and perfect in themſelves, a Blemiſh lies upon the Enjoyment, if it does not reach unto all their Excellence. If the Enjoyment of one Object be loſt, or one Degree of the enjoyment abated, it is imperfect.

PERFECT Vertue may beſt be [illegible] derſtood by a conſideration of [illegible] [illegible]lars. Perfect *Knowledg* is a thor[illegible] compleat underſtanding of all that may be Known. Perfect *Righteouſneſs* is a full and adequate Eſteem of all the value that is in Things. It is a Kind of Spiritual Juſtice, whereby we d[illegible] right to our ſelves, and to all other Beings. If we render to any Object leſs than it deſerves, we are not *Juſt* thereunto. Perfect *Wiſdome* is that whereby we chuſe a moſt perfect end, actualy purſue it by moſt perfect Means, acquire and enjoy it in moſt perfect manner: If we pitch upon an inferiour end, our Wiſdom is imperfect; and ſo it is, if we purſue it by feeble and inferiour Means, or neglect any one of thoſe Advantages, whereby we may attain it. And the ſame may be ſaid of all the Vertues.

NOW if all Objects be infinitely Glorious, and all Worlds fit to be en-

joyed, if GOD has filled Heaven and earth, and all the Spaces above the Heavens with innumerable pleaſures, if his infinite Wiſdome, Goodneſs, and Power be fully Glorified in every Being, and the Soul be created to enjoy all theſe in moſt perfect Manner; we may well conclude with the Holy Apoſtle, that we are *the children of GOD, and if Children, then Heirs, Heirs of GOD, and joynt heirs with Chriſt, if ſo be that we ſuffer with him, that we may alſo be glorified together. That our light Affliction, that is but for a Moment, worketh out for us, a far more exceeding and eternal Weight of Glory: That beholding as in a Glaſs the Glory of the Lord, we ſhall at laſt be transformed into the ſame Image from Glory to Glory, even as by the Spirit of the Lord.* For all his Works, of which the Pſalmiſt ſaith, *They are worthy to be had in remembrance, and are ſought out of all them that have pleaſure therein,* are like a Mirror, wherein his Glory appeareth, as the face of the Sun doth in a clear fountain. We may conclude further that Vertue, by force of which we attain ſo great a Kingdome, is infinitely better then Rubies, all the Things thou canſt

canſt deſire, are not to be compared to her: So that with unſpeakable comfort we may take Courage to go on, not only in the ſtudy, but the Practice of all Kind of Vertues, concerning which we are to treat in the enſuing Pages. For as the Apoſtle *Peter* telleth us, *He hath given to us all things that pertain to Life and Godlineſs, through the Knowledge of him that hath called us to Glory and vertue: whereby are given unto us exceeding great and precious Promiſes; that by theſe you might be Partakers of the Divine Nature, having eſcaped the Corruption that is in the World through Luſt. And beſides this,* ſaith he, *giving all diligence, adde to your Faith vertue: and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience godlineſs; and to godlineſs, brotherly kindneſs; and to brotherly kindneſs Charity. For ſo an Entrance ſhall be Miniſtred to you abundantly into the everlaſting Kingdome of our Lord and Saviour Jeſus Chriſt.* Which Kingdom being ſo Divine and Glorious as it is, we have need to bow our Knees, *to the GOD and father of our Lord Jeſus Chriſt, of whom the whole Family in Heaven and Earth*

Earth is named, that he would grant us according to the Riches of his Glory, to be ſtrengthened with might, by his Spirit in the inward Man, that Chriſt may dwell in our Hearts by Faith, that we being rooted and grounded in Love, may be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height, and to know the love of Chriſt which paſſeth Knowledg, that we may be filled with all the fulneſs of GOD.

TO be Partaker of the Divine nature, to be filled with all the Fulneſs of GOD, to enter into his Kingdom and Glory, to be transformed into his Image, and made an Heir of GOD, and a joynt Heir with Chriſt, to live in Union and Communion with GOD, and to be made a Temple of the Holy Ghoſt; theſe are Divine and tranſcendent things that accompany our Souls in the Perfection of their Bliſs and Happineſs: the Hope and Belief of all which is juſtified, and made apparent by the explication of the very nature of the Soul, its Inclinations and Capacities, the reality and greatneſs of thoſe Vertues of which we are capable, and all thoſe objects which the Univers affordeth to our Contemplation.

CHAP.

CHAP. III.

Of Vertue in General. The Diſtribution of it into its ſeveral Kinds, its Definition.

BEfore we come to treat of particular *Vertues*, it is very fit that we ſpeak ſomething of *VERTUE* in General.

VERTUE is a comprehenſive Word, by explaining which we ſhall make the way more eaſy to the right Underſtanding of all thoſe particular Vertues, into which it is divided. Foraſmuch as the Nature of Vertue enters into Knowledge, Faith, Hope, Charity, Prudence, Courage, Meekneſs, Humility, Temperance, Juſtice, Liberality, *&c.* Every one of theſe hath its *eſſence* opened in part, by the explication of that which entreth its Nature, which is *VERTUE* in General.

THE Predicament of *Quality* contains within it either Natural *Diſpoſitions* or *Habits*: Habits may be either *Vertuous* or *Vicious*; Virtuous Habits are either

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Theological, *Intellectual*, *Moral*, or *Divine* And theſe are branched into ſo many Kinds of Vertue, as followeth.

THE *Theological Vertues* are generally divided into Three, *Faith*, *Hope*, and *Charity*: which are called *Theological*, becauſe they have GOD for their Principal Object, and are, in a peculiar manner, taught by his Word among the Myſteries of Religion. To which we may add *Repentance*; foraſmuch as this Virtue, tho it be occaſioned by ſin, is chiefly taught by the Word of GOD, and reſpects GOD as its Principal Object. For which reaſon we ſhall account the Theological Virtues to be four, Faith, Hope, Charity and Repentance, to which, if we making them more, we may add *Obedience*, Devotion, Godlineſs.

THE *Intellectual Vertues* are generally reckoned to be five, *Intelligence*, *Wiſdome*, *Science*, *Prudence*, *Art*. Which, foraſmuch as the Diſtinction between them is over-nice and curious (at leaſt too obſcure for vulgar Apprehenſions) we ſhall reduce them perhaps to a fewer number.

INTELLIGENCE is the Knowledg of Principles; *Science* the Knowledg of Con-

cluſions. *Wiſdom*, that knowledg, which reſults from the Union of both *Prudence* and *Art*, have been more darkly explained. The Objects of Wiſdom are alwayes *Stable*; *Prudence* is that knowledge, by which we guide our ſelves in Thorny and *uncertain* Affairs; *Art* is that Habit, by which we are aſſiſted in compoſing Tracts and Syſtems, rather then in regulating our Lives, and more frequently appears in Fiddling and Dancing, then in noble Deeds: were it not uſeful in Teachers for the Inſtruction of others, we ſhould ſcarce reckon it in the number of Vertues.

ALL theſe are called *Intellectual* Vertues, becauſe they are Seated in the Underſtanding, and chiefly exerciſed in Contemplation. The Vertues that are brought down into action, are called *Practical*, and at other times *Moral*, Becauſe they help us in perfecting our Manners, as they relate to our Converſation with Men.

Manners *in Latine are called* Mores *whence the English word* Moral *is derived.*

THE *Moral Vertues* are either Principal, or leſs Principal. The *Principal* are four: *Prudence*, *Juſtice*, *Temperance*, and *Fortitude*. Which, becauſe they are the Hinges upon which our

our whole Lives do turn, are called * *Cardinal*, and are commonly known by the name of *The four Cardinal Vertues*. They are called *Principal*, not onely becauſe they are the *chief* of all Moral Virtues, but becauſe they enter into every *Vertue*, as the four *Elements* of which it is compounded.

* *Cardo* is a Hinge.

THE *leſs Principal* Vertues are *Magnificence* and *Liberality*, *Modeſty* and *Magnanimity*, *Gentleneſs of behaviour*, *Affability*, *Courteſie*, *Truth* and *Urbanitie*, all theſe are called *leſs Principal*, not becauſe they are indifferent, or may be accounted uſeleſs, for then they would not be Vertues: but becauſe, tho their Practice be of extraordinary Importance in their places, they are more remote, and leſs Avail in the Way to Felicity, and are more confined in their Operations.

DIVINE Vertues (which we put inſtead of the Heatheniſh *Heroical*,) are ſuch as have not only GOD for their Object and End, but their Pattern and Example. They are Vertues which are ſeen in his eternal Life, by Practiſing which we alſo are changed into the ſame Image, and are made partakers of the Divine Nature. *Wiſdome*, *Knowledge* and *Truth*

Truth, in the Sublimeſt Height we confeſs to be Three: but we ſhall Chiefly inſiſt upon *Goodneſs*, and *Righteouſneſs*, and *Holineſs*. All which will appear in *Divine Love*, in more peculiar manner to be handled.

BESIDES all theſe, there are ſome Vertues, which may more properly be called *Chriſtian*: becauſe they are no where Elſe taught but in the Chriſtian Religion, are founded on the Love of Chriſt, and the only Vertues diſtinguiſhing a *Chriſtian* from the reſt of the World, of which ſort are *Love to Enemies*, *Meekneſs* and *Humility*.

ALL theſe Virtues are ſhut up under one common Head, becauſe they meet in one common Nature; which bears the name of *Vertue*. The Eſſence of which being well underſtood will conduce much to the clear Knowledge of every one in particular.

VERTUE (in General) *is that habit of Soul by force of which we attain our Happineſs*. Or if you pleaſe, *it is a Right and well order'd Habit of mind, which Facilitates the Soul in all its operations, in order to its Bleſſedneſs*. Theſe Terms are to be unfolded.

1. *VERTUE is a Habit*: All Habits are

are either Acquired, or Infuſed. By calling it a Habit, we diſtinguiſh it from *a Natural Diſpoſition*, or *Power* of the Soul. For a *Natural diſpoſition* is an inbred Inclination, which attended our Birth, and began with our beings : not choſen by our Wills, nor acquired by Induſtrie. Theſe Diſpoſitions, becauſe they do not flow from our Choiſe and induſtry, cannot be accounted Virtues. Tis true indeed that vertuous Habits are ſometimes *infuſed* in a Miraculous Manner, but then they are rather called *Graces* then *Vertues* : and are *ours*, only as they are Conſented to by our Wills, not ours by choiſe and acquiſition, but only by Improvement and exercide. Tho they agree with Virtues in their Matter and their end, yet they differ in their Original and form. For as all Humane Actions flow from the Will and the Underſtanding, ſo do all Vertues, when they are rightly underſtood; whereas we are Paſſive in the reception of theſe, and they flow immediately from Heaven.

AND it is far more conducive to our Felicity, that we ſhould conquer Difficulties in the attainment of Vertue, ſtudy, chuſe, deſire, purſue, and labour after it, acquire it finally by our own Care and Induſtry, with Gods Bleſſing upon it; then that we ſhould be Dead and Idle, while virtue is given us in our Sleep. For which cauſe GOD ordered our ſtate and Condition ſo, that by our own Labour we ſhould ſeek after it; that we might be as well pleaſing in his Eys, and as Honorable and Admirable in the *Acquiſition* of vertue, as in the *Exerciſe* and Practice of it. And for theſe reaſons GOD does not ſo often infuſe it, and is more deſirous that we ſhould by many repeated Actions of our own attain it.

GOD does ſometimes upon the General Sloth of mankind inſpire it, raiſing up ſome perſons thereby to be like ſalt among corrupted men, leaſt all ſhould putrifie and periſh : Yet is there little reaſon why he ſhould delight in that way, without ſome ſuch uncouth and Ungrateful neceſſity to compell him thereunto.

FOR any man to expect that GOD ſhould break the General Order and Courſe of Nature, to make him Vertuous without his own Endeavours, is to Tempt GOD by a preſumptuous Careleſſneſs

leſſeneſs, and by a Slothful abuſe of his Faculties to fulfil the parable of the unprofitable Servant.

THE Powers of the Soul, are not vertues themſelves, but when they are clothed with vertuous Operations, they are transformed into Vertues. For Powers are in the Soul, juſt as Limbs and Members in the Body, which may indifferently be applied to Vertues and Vices, alike be buſied and exerciſed in either.

AS the Members are capable of Various Motions, either comely, or Deformed, and are one thing when they are naked, another when attired, and capable of being modified with ſeveral Habits: ſo are the Powers and Faculties of the Soul. As they are in the Nature of Man without Exerciſe, they are void and Naked: But by many acts of Vice or Vertue, they put on a Habit, which ſeems chiefly to conſiſt in an Inclination and Tendency to ſuch Actions, a Facility of Working, an Aquaintance with them, a Love to them, and a Delight in them; For by long Cuſtome it turns to a ſecond Nature, and becomes at laſt as Neceſſary as Life it ſelf; a confirmed Habit

Habit being taken in and incorporated with the Powers of the Soul by frequent exerciſe

2 IN the ſecond Definition we add, that *Vertue is a right and well ordered Habit.* A *Habit* is ſomething added to that which wears it, and every Power of the Soul is naked, without the Quality wherewith long Cuſtom cloaths it. Much of the *Formal Reaſon* of Vertue is ſhut up in thoſe Words, *Right and well ordered.* For confuſed, irregular, and careleſs Habits will be alwayes erroneous and Deformed, and muſt conſequently end in Diſhonor and Miſeries. He muſt aim at the Mark, that hits it, for only thoſe actions that are well guided, produce right and well order'd Habits, which right and well orderd Habits alone can carry us to our Sovereign end.

A Mind in Frame is a Soul clothed with Right Apprehenſions: Thoughts and affections well ordered, Principles and Contrivances well propoſed, Means and Ends rationaly conſulted, all conſidered, and the Beſt choſen. [Long Cuſtom in uring us to the Benefit and Excellence of theſe, diſpoſes the Soul into *a right and*

and well ordered Habit, or Frame of ſpirit, which regards that Glorious End for which we were created.

BY *force of which we attain our Happineſs*. Idleneſs and vertue are as Deſtructive to each other, as fire and water. In all vertue there is ſome force, and in all Force much action. A vertuous, Habit ceaſeth to be virtuous unleſs it actually incline us to virtuous Operations. As the Powers of the Soul when they are well exerted turn into Vertues, ſo is it by that *Exertion* that we attain our Happineſs. *Vertue is that right and well ordered Habit by force of which we attain our Happineſs.*

ITS force is never expreſſed but in exerciſe and operation. Yet even when we are aſleep, it may tacitely incline us and make us ready, when we awake, to be Vertuous. Perhaps the *Habit* Sleeps and awakes with the Body: But if the Habit and its Energie be the ſame thing; it ſtill ſleepeth when its energie ceaſeth: if they be Divers, the Habit may continue for ſome time without the force of its Operation.

BUT not to Divert into Blind and Obſcure Corners: Whether the Soul of

of a man aſleep may be ſtiled Vertuous or no; Whether the Habits continue in him at that time without their Acts, is nothing to our purpoſe. It is Sufficient, that when he is awake, he, that hath a Vertuous Habit, is in all his Actions inclined and Carried to his own Felicity, unleſs he falls into an oblivion worſe than Sleep, becauſe without ſome ſuch Damnable and vicious Lethargy, he is always mindful of his Laſt End, and tends towards it in a Direct Line.

ALL his Actions derive a Tincture from the firſt Principle, *that Habit of Soul by which he is carried toward his own Felicity*. All thoſe Actions, that Spring from that Habit tend to Bliſs, and by force of that Habit are made Vertuous, and with facility performed.

ALL the Difficulty is in the Begining. Vertues in the beginning are like green fruits, ſour and imperfect, but their Maturity is accompanied with ſweetneſs and delight. It is hard to acquire a vertuous Habit at firſt, but when it is once gotten; it makes all Virtue exceeding Eaſie, nor Eaſie alone, but Happy and delightful. For a virtuous Habit as certainly acts according to its own nature,

as

As the Sun ſhines, which is light by Conſtitution. It acts freely, yet when it does Act, it muſt needs act Vertuous, and can do nothing elſe. For it is no vertuous Habit; but ſome other Principle that exerteth vicious and bad Operations.

HAPPINESSE is with ſo much Neceſſity the end of Vertue, that we cannot take a Due Eſtimate of the Excellence of Vertue without conſidering the tendency which it has to Felicity. For as the Means are extravagant (and indeed no means) that have no Relation nor Proportion to their End: ſo would all the Vertues be inept and Worthleſs (no Vertues) if they did not in ſome Sort conduce to our Happineſs. For Happineſs is the adequate End, which by nature we ſeek: Wether it be Glory, or pleaſure, or Honor that we deſign, or wealth, or Learning; all that is Delightful, and Grateful to our reaſon, is comprehended in our Happineſs. If we deſire to glorifie GOD, or to pleaſe the Angels, or be grateful to men, it is becauſe we love our ſelves and delight in our own Happineſs, and conceit all thoſe actions whereby we ſo do, either a Means, or

a part of it. So that in the Partition and Diſtribution of Vertues we muſt take another Courſe to diſplay their Glory, by exhibiting them in ſuch a proſpect, as that is, wherein their Place and office will appear in their Tendency towards mans laſt End, his Bleſſedneſs and Glory.

CHAP. IV.

Of the Powers and Affections of the Soul; What virtues pertain to the Eſtate of Innocency; what to the Eſtate of Grace; what to the eſtate of Glory.

TWO things in Felicity are apparent to the Eye, Glory and Treaſure; and the Faculties of the ſoul do in a ſeveral manner affect both. The *Underſtanding* was made to ſee the value of our Treaſure; and the freedome of *Will*, to atcheive Glory to our actions; *Anger*, to ſtir us up againſt all Difficulty, and oppoſition, that might ſtand in our way; *Appetite*, to purſue the Pleaſure in either; *Fear* to heighten our concernment, that we might more dread the danger of loſing that Happineſs, wherein

no leſs then Glory and Treaſure are infinitely united: *Reaſon* it ſelf, to compare Felicities and weigh which is the moſt perfect. *Deſire*, to covet it; *Hope*, to encourage us in the purſuit of it; *Averſion*, for the avoiding of all Temptations and Impediments; *Love*, to the goodneſs of it; *Joy*, for its fruition; *Hatred*, to keep us from the Miſery which is contrary thereunto; *Boldneſs*, to attempt it; *Sorrow* and *Deſpair*, to puniſh and torment us, if we fail to attain it. For theſe two, being unpleaſant affections, ſerve to engage us in the purſuit of Happineſs, becauſe we are loath to experience the Sence of ſuch Troubleſome paſſions.

AMBITION and *Covetouſneſs* are Inclinations of the Soul, by the one of which we are carried to *Glory*, by the other to *Treaſure*. And as all the reſt, ſo may theſe be made either Vertues, or Vices: *Vertues* when they are Means conducive to the Higheſt end; *Vices* when they diſtract and entangle us with inferior Objects.

THE Inclinations and affections of the Soul may be Defective or exceſſive in their exerciſe towards Objects. In re-

relation to the Higheſt Object there is no danger of exceſs. We can never too violently either *love* or *deſire* our Supream Happineſs; our *Hope* can never exceed its greatneſs, we can never too much *rejoyce* in the fruition of it; Nor can we exceed in *Anger* or *Hatred* againſt thoſe Things, that would bereave us of it; or too much *fear* the Miſery of that Life, which will be ever without it; or be affected with too much *Sorrow* and *Deſpair* at the Loſſe of it. But if we look upon inferior Things, which are meerly Accidental to the nature of Felicity, ſuch as the Favour of men, Injuries, Croſſes, Temporal ſucceſſes, the Beauty of the Body, the goods of Fortune, and ſuch like; our affections and paſſions may be too exceſſive, becauſe the good or evil of theſe is but finite; whereas the Good of Sovereign Bliſs is altogether infinite, and ſo is the evil of Eternal Miſery.

WHEN our own Actions are Regular, there is nothing in the World but may be made conducive to our higheſt Happineſs; Nor is there any value in any Object, or Creature in the World, but as it is Subſervient to our Bliſs. No member

member of the Body, no ſence or endowment of any Member, no Inclination or Faculty of the Soul, no paſſion or affection, no Vertue, no Grace, no Spiritual Gift, no Aſſiſtance, no Means of Grace, nothing (how great or Precious ſoever) can be of any Value, but in order to Felicity. In real truth, nothing without this can be Great or Eſtimable. Every Vertue therefore muſt have this, in common with all the Laws and Ordinances, and Works of GOD, they muſt all directly or Obliquely tend to our ſupreme Happineſs; upon this dependeth all their Excellency.

SOME Vertues are neceſſary in the Eſtate of Innocency, ſome in the Eſtate of Grace, ſome in the Eſtate of Glory.

WITHOUT *ſeeing*, it is impoſſible to enjoy our Happineſs, or find out the Way unto it; therefore is *Knowledge* neceſſary in all eſtates: without *Loving* it is impoſſible to Delight in its Goodneſs. The Office of *Righteouſneſs* is to render to every Thing a Due eſteem; And without this it is apparent that no Treaſure can be to us, (tho in it ſelf never ſo great) of any value. *Holineſs* is the con-

ſcience that we make of diſcharging our duty, and the Zeal wherewith we avoid the Prophaneſs of its Contrary. *Goodneſs* is neceſſary, becauſe we our ſelves cannot without that be Amiable, nor unleſs we be Delightful to others, enjoy our ſelves, or acquire Glory. The office of *Wiſdom* is to chuſe, and purſue the Higheſt end, by the Beſt of all means that can be choſen.

THESE are Tranſcendent Vertues, whereby even GOD himſelf doth enjoy his *Felicity*. They are incumbent on us by the Law of nature, and ſo eſſentially united to our Formal Happineſs, that no Bleſſedneſs or Glory can be enjoyed without them. Therefore are we to look upon them as the Life and Soul of Religion, as *Eternal* Duties in all Eſtates for ever to be exerciſed. They are all Exerciſed in the very fruition it ſelfe, as will more apparently be ſeen, when we come to every one of theſe Vertues in particular. They were enjoyned in the Eſtate of Innocency, without any need of a poſitive Law, by the very nature of GOD and the Soul, and of things themſelves, and muſt be exerciſed in the ſtate of Grace and will

abide for ever in the State of Glory;

THAT Vertues might be *ours*, in being wrought by *our ſelves*; and be Vertues *indeed*, in being wrought with *Difficulty*; that we might be ſo much the more Laudable and Glorious in our eternal Condition, GOD gave us Liberty, in the beginning, that we might chuſe what we would, and placed us in ſuch an Eſtate; that, having in us only the Seeds and Principles of all Vertue, we might exerciſe our natural Powers of our own Accord, for the Attainment of that actual Knowledge, Wiſdom and Righteouſneſs, wherein the Perfection of our ſoul conſiſteth, and by which the Perfection of our Bliſs is to be enjoyed. That being Naked by Nature, tho Pure and clean, we might cloath our ſelves with our own *Habits*, attain the Glory of thoſe Ornaments, in our own Acts, for which we were created; And work our *own* Righteouſneſs, in ſuch a Way as GOD had appointed.

FOR the Glory which we were to attain, is that Goodneſs which we are to ſhew in our own voluntary Care and Obedience, and that Goodneſs is chiefly expreſſed in the kind and Genuine Ex-
erciſe

erciſe of our own Liberty, while we are tender of Diſpleaſing him, to whom we are Obliged, and ſo Good as to gratifie his Deſires, tho we had no reſtraint upon us.

TO make our ſelves amiable and beautiful, by the Exerciſe of our own Power, produces another kind of Beauty and Glory, than if we were compelled to be good by all his preventing Power. All Goodneſs is ſpoiled by Compulſion. Our own Actions, ſpringing from an interiour Fountain, deep within the Soul, when voluntarily and freely exerted, are more acceptable; and the Will, whence they ſpring, is more excellent and perfect. This I would have you to note well, for the intrinſick Goodneſs and Glory of the Soul conſiſts in the Perfection of an excellent Will, and without this it might be a piece of Dirt ſurrounded with Gold; but no imputed or annexed value could make it a Jewel.

THE Actions of GOD, or of the Angels, or of other men towards it, add no value to the Soul, if it will do nothing of it ſelf. If it be Idle or unactive, the more excellent the Actions of GOD,
and

and of all other Creatures are towards it, ſo much the more deformed and perverſe is the Soul; nor will all the Glory of its Powers and Inclinations excuſe it, but the more Great and Divine they are, the more abominable will it make it ſelf by abuſing them, in fruſtrating their Inclinations.

FOR the removing of all Conſtraint, and the infuſing of greater Excellency and Beauty into theſe holy Actions; which he required from them, it pleaſed GOD to make *Men* obnoxious to Temptations, that having obſtacles to overcome, and diſadvantages to ſtrugle with, Mans Righteouſneſs might be more full of Vertue, and himſelf made capable of Victory and Triumph. For this End he ſeated him in a low Eſtate; even in an Eſtate of Trial: wherein was the Occaſion of Exerciſing Faith and Hope, becauſe his Felicity was diſtant from him: Faith in believing the Promiſes of God, and Hope in waiting for the Accompliſhment of his Bliſs: He had Occaſions for Fear alſo, in relation to Gods Power and Juſtice, who was able to remove his Happineſs, upon the leaſt offence, and to bring upon him that Miſery that was denounced for his Tranſgreſſion. In this Eſtate of Trial, Prudence, which is converſant in nice Affairs, was to watch, and conſider, and direct his Behaviour, in the midſt of thoſe Dangers and Temptations, that might poſſibly be expected: His *Temperance* was to be exerciſed in the Government of his Appetite; ſo that all inferiour ſatisfactions, and ſenſual Pleaſures might be limited and ordered, as it moſt conſiſts with his higheſt Happineſs: *Humility*, in the acknowledgement of his own Unworthyneſs, who was taken out of Nothing; and Gratitude in a kind of juſt Retribution to his Benefactor, for all the Glory to which he was advanced.

ALL theſe Vertues are in themſelves Delightful, and Eaſie in their Exerciſe; they immediately reſpect Felicity, and are by nature neceſſary to Mans enjoyment of it, they are conſonant to Reaſon, and agreeable to the Circumſtances of his Happy Condition: His Fear and Humility, which were in Paradiſe the ſevereſt, were aided and comforted, with a Tranſcendent Hope and Aſſurance, that upon his Diligent Care, he might be

be Eternally Bleſſed; and with the Sweet Sence of his Happy Change, and a Glorious Admiration reſulting from the Compariſon between his preſent Eſtate, and the Eſtate to which by his Creator he was to be exalted.

I will not ſay but there were more Vertues than theſe to be Exerciſed in *Eden*: But by theſe you may diſcern of what nature they all are, and conjecture they muſt be ſuch as obedience to God, and Charity to one another.

ALL *Harſh* and *Sour* Virtues came in by Sin: and we are to look upon them, not as Vertues intended by God and Nature, but occaſioned afterwards, becauſe their Uſe and Exiſtence is accidental.

WHEN we fell into Sin, we let Death and Miſery into the World, contracted ſhame and guilt upon our ſelves, defiled our Nature with Deformities and Diſeaſes, and made many Things upon that Occaſion, neceſſary to our Happineſs, that before were not ſo: And whereas they have a Mixture of *Bitterneſs* and *Advantage* in them, we may thank our ſelves for the *Bitterneſs*, and GOD for the *Advantage*: For as we

we by Sin forfeited our *Happineſs*, ſo a new Obedience, conſiſting in the practice of proper Vertues, was neceſſary to recover it. Vertues, whoſe Names and Natures were of another kind, and never heard of before: All which we muſt look upon, not as Food, but Phyſick, and conſidering them under the notion of Remedies, not admire that there ſhould be ſomething in them Diſtaſteful to Sence, tho they are now, when their Occaſions are known, infinitely agreeable to Reaſon.

THEY are but an *Æquivocal* Offſpring of the Fall: Sin could never beget ſuch beautiful Children, as Meekneſs, Repentance, Patience, Alms-Deeds, Self Denyal, Submiſſion and Reſignation to the Divine Will, Fortitude, Contentment in all Eſtates, &c.

WHILE there was no Sin, there was no need of *Penitence*; while there was no *Pain* or Miſery, no *Patience*. Without wrongs and Injuries there is no uſe of *Meekneſs*; nor place for *Alms-Deeds*, where there is no *Poverty*: no Courage, where are no Enemies. In *Eden* there was no ignorance, nor any Supernatural Verities to be confirmed by

by Miracles; Apoſtles therefore and Prophets, Miniſters and Doctors were ſuperfluous there, and ſo were Tythes and Temples, Schools of Learning, Maſters and Tutors, together with the unſavoury Duty incumbent on Parents to chaſtiſe their Children. For as all would have been inſtructed by the Light of Nature, ſo had all been Innocent, and Juſt, and Regular: Whereupon no Magiſtrate had been needful to put any to Shame, no Courts of Judicature, nor Lawyers in the World. No Buying and Selling, and thereupon no commutative Juſtice, becauſe the Bleſſed Earth had naturally been fertile, and abounded with rich and Glorious Proviſions: Nakedneſs had been the Splendor and Ornament of Men, as it will be in Heaven: the Glorious Univerſe had been their common Houſe and Temple, their Bodies fited for all Seaſons, no Alien or Stranger, no Want, Diſtreſs, or War, but all Peace, and Plenty, and Proſperity; all Pleaſure, and all Fellow Citizens throughout the World. Maſters and Servants had been unknown, had we continued in that Eſtate, all had enjoyed the Liberty of Kings, and there

had

had been no Dominion, but that of Husbands and Fathers, a Dominion as full of ſweetneſs, as ſo gentle and free a Relation importeth. I can ſee no Uſe that there had been of *Trades* and Occupations, onely the pleaſant Diverſion that *Adam* had in dreſſing the Garden, and the conſequents of that: I am ſure there had been no Funeral *Pomps*, no *Sickneſs*, *Phyſick*, or *Phyſician*. There had been no *Faith* in the *Incarnation* of the Son of God, becauſe no occaſion for that Incarnation, no Ceremonial *Law of Moſes*, no *Baptiſm*, nor *Lords Supper*, becauſe there were no ſupernatural Myſteries to be Typified, but the clear Light of a Diviner Reaſon, and a free Communion with God in the Right diſcharge of thoſe Vertues, Divine and Moral, which naturally belong to the Eſtate of Innocency. All which Original and Primitive Vertues ought now to continue, as it were the Face of Religion beneath that *Mask* or *Vizor* of Ordinances and new Duties, which Sin and Corruption hath put upon it; Tho we have forgotten the Vertues of our firſt Eſtate, and are apt now to terrifie our ſelves with that *Diſguiſe*, wherewith

we

we have concealed their Beauty, by regarding only the Vertues, that were occaſioned by Sin and Miſery.

IT is a great Error to miſtake the *Vizor* for the *Face*, and no leſs to ſtick in the outward *Kind* and Appearance of things; miſtaking the Alterations and Additions that are made upon the Fall of Man, for the whole Buſineſs of Religion. And yet this new Conſtellation of Vertues, that appeareth above-board, is almoſt the only thing talked of and underſtood in the World. Whence it is that the other Duties, which are the *Soul* of Piety, being unknown, and the *Reaſon* of theſe together with their Original and Occaſion, unſeen; Religion appears like a ſour and ungratefull Thing to the World, impertinent to bliſs, and void of Reaſon; Whereupon GOD is ſuſpected and hated, Enmity againſt GOD and *Atheiſm*, being brought into, and entertained in the World.

FOR it is an *Idea* connatural to the Notion of GOD, to conceive him *Wiſe* and *Good*: And, if we cannot ſee ſome *Reaſon* in his Ways, we are apt to ſuſpect there is no *Deity*, or if there be, that

that he is Malevolent and *Tyrannical*, which is worſe then none. For all Wiſdom, and Goodneſs are contained in Love: And if it be true that GOD is Love, he will ſhew it in our Beings, by making us Great and Excellent Creatures; in his Gifts and Bounties, by ſurrounding us with real and ſerviceable Treaſures, in all his Laws, as well as in all his Works, by conſulting our Welfare in the one and in the other. And as he makes the World Glorious and Beautiful for us to dwell in, ſo will he make ſuch Actions and Vertues only needful to be exerciſed by us as are excellent and Divine: he will impoſe no Duties but ſuch as are full of reaſon, and lead us more Advantageouſly to Bliſs and Glory.

We are apt to charge our own Faults on God, by confounding all things: and becauſe we ſee not how *Penitence*, and *Meekneſs*, and *Acts* of *Charity*, in relieving the Poor, directly and immediately bring us unto Bliſs, are apt to repine at their Impoſition. But when we ſee all theſe Virtues in their ſeveral Places and Offices, their Objects and their Uſes, the Ends for which, and the occaſions on which they were introduced, all are De-

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lightful to the Reaſon of mans Soul, and highly Eligible, while GOD is adored and admired for the depth of his Wiſdom and Goodneſs, and beloved for the Equity and Excellency of his Proceedings. For all theſe Occaſional Vertues are but Temporary, when our Life, and this preſent World are paſt and gone as a Dream, Love, and Joy, and Gratitude will be all that will continue for ever, in which Eſtate, Wiſdom and Knowledge, Goodneſs and Righteouſneſs, and True Holineſs ſhall abide, as the Life and Glory into which the Souls of all that are Bleſſed will be transformed. Repentance ſhall be gone, and Patience ceaſe, Faith and Hope be ſwallowed up in fruition, Right Reaſon be extended to all Objects in all Worlds, and Eternity in all its Beauties and Treaſures, ſeen, deſired, eſteemed, enjoyed.

Let it be your Care to dive to the Bottom of true Religion, and not ſuffer your Eyes to be Dazled with its Superficial Appearance. Reſt not in the *Helps* and *Remedies* that it bringeth, but ſearch for the Hidden Manna, the ſubſtantial Food underneath, the Satisfaction of all Wiſhes and Deſires, the true and Cœleſtial Pleaſures, the

the Cauſes of Love, and Praiſe, and Thankſgiving founded in the Manifeſtations of Gods Eternal favour, eſpecially in the Ends, for the ſake of which all Helps and Remedies are prepared. For it is exceeding true, that *his Laws are Sweeter then the Hony and the Hony Comb, and far more precious then thouſands of Gold and Silver.*

CHAP. V.

Of the Neceſſity, Excellency, and Uſe of Knowledge; its Depths and Extents, its Objects and its End.

KNOWLEDGE and Love are ſo neceſſary to Felicity, that there can be no Enjoyment or Delight without them. Heaven and Earth would be Dark and obſcure, Angels and Men vain and unprofitable, all the Creatures baſe and unſerviceable, Felicity impoſſible, were there no Knowledge. Nay GOD himſelf, without Knowledge and Love, could not well exiſt; for his very Eſſence is ſeated in infinite Knowledge.

GOD is Light, and in him is no Darkneſs

neſs at all; He is Love by nature and there is no hatred in his Eſſence. His very Godhead is all Perfection, by the infinite Knowledge and Love in his Nature.

THE Original of our Knowledge is his Godhead, His Eſſence and his will are the Fountain of it; and the ſtream ſo excellent, that in all Eſtates it is for ever to be continued, as the Light and Glory of the whole Creation.

THE underſtanding Power, which is ſeated in Soul, is the Matter of that Act wherein the Eſſence of Knowledge conſiſteth: Its form is the Act it ſelf, whereby that Power of knowing apprehendeth its Object.

ITS nature is inviſible, like that of all other Spirits, ſo ſimple and uncompounded, that its form and matter are the ſame. For all Powers, when transformed into Act, are Acts themſelves. And the faculty of underſtanding, in a Compleat and Perfect Act of Knowledge attains its Perfection, and is Power exerted, or an Act in its Exerciſe. For every Act is Power exerted.

THE Power of Knowing is vain if not reduced into Act; and the Soul a melancholly and Dreadful Cave, or Dunge-

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on of Darkneſs, if void of Knowledge. Had GOD himſelf a Power of Knowing Diſtinct from its Operation, if he never exerciſed that Power, it would be uſeleſs to him. His Glory and Bleſſedneſs are ſeated in the Light of that Knowledge, whichto us upon Earth appeaeth *Inacceſſible*.

IF we would *be perfect, as our Father which is in Heaven is perfect*, our Power of Knowing muſt be transformed (into *Act*,) and all Objects appear in the interior Light of our *own* underſtanding. For tho all Eternity were full of Treaſures, and the Whole World, and all the Creatures in it transformed into Joys and our Intereſt to all never ſo perfect; yet if we are Ignorant of them, we ſhall continue as poor and Empty, as if there were nothing but Vacuity and Space. For not to *be*, and not to *appear*, are the ſame thing to the underſtanding.

WERE a Man a Seraphim by his Eſſence, or ſomething by nature more Glorious and Divine then the Higheſt Order of the moſt Bleſſed Angels, nay the greateſt Creature that Almighty Power was able to produce, his Soul and Body would ſignifie nothing, if he were unknown to

himſelf

himſelf, and were not aware of his Excellence.

IF you would have a ſolid Proſpect of any Vertue, you muſt underſtand, that Vertues are Powers transformed into right, wiſe, and regular Acts, avoiding all extremes of *remiſsneſs* on the one hand, and *exceſs* on the other. The Extreams of Knowledge are Ignorance and Error.

FOR ought you know Heaven and Earth are as full of Treaſures, as Almighty Power was able to create them, and you by Nature, the beſt and higheſt of all poſſible Creatures, made like GOD, for the higheſt and beſt of all poſſible Ends, and called to live in Communion with him, in all his fruitions: but being vilely corrupted, you have loſt the ſence of all theſe Realities, and are ignorant of the Excellences of your own Eſtate and Nature.

I am ſure that GOD is infinite in Wiſedom, Goodneſs and Power, and nothing is wanting on his Part, to perfect your Deſires: But yet you may be blind, and idle, and ignorant, and dead in a manner, while you are wanting to your

your ſelf, and have need of nothing, but clear and perfect apprehenſions, but becauſe they are Sottiſh and Erroneous at preſent, they may make you miſerable, and Poor, and Blind, and Naked.

IF Sin had been like *Circe*'s Cup, and changed the ſhape of Mans Body, to that of a *Swine* or *Dragon*, the Depravation of his Nature had been plain and viſible: yet without knowing what kind of Form he had before, it would not appear, becauſe we ſhould be unſenſible of his firſt Form, and unable to compare the one with the other: But Sin is a *Moral Obliquity*, and the change it produceth in the Soul is *Spiritual*. It makes a man to differ far more from himſelf, than any alteration of Body can do; but withal ſo blinds his Underſtanding, that he does not remember what he was in his firſt Parent; Tho the firſt Man (who had experience of both Eſtates) was able to compare them, becauſe in his Corruption, he might poſſibly retain a Sence of that Nature, and Life which he enjoyed in his integrity: Yet all his Poſterity, that are born Sinners, never were ſenſible of the Light

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and Glory of an Innocent Eſtate, and for that cauſe may be wholy ignorant both of GOD and themſelves, utterly unable to conceive the Glory of the World, or of that Relation, wherein they ſhould by Nature have ſtood towards all the Creatures.

IT is impoſſible to conceive, how great a change a ſlight Action may produce. It is but preſſing the Wick a little with ones Finger, and a Lamp is extinguiſhed, and Darkneſs immediately made to overſpread the Room. The Glory and Splendor of the whole World would vaniſh upon the Extinction of the Sun: And one Inſtants Ceſſation from the Emiſſion of its Beams would be its Extinction. A Soul is a more Glorious Thing than the Sun: The Sphear of its Activity is far Greater, and its *Light* more *Precious*. All the World may be filled with the ſplendor of its Beams; Eternity it ſelf was prepared for it! Were there but one Soul, to ſee and enjoy all the Creatures, upon the ſuſpenſion of its Light all the Creation would be rendred vain. Light it ſelf is but *Darkneſs* without the Underſtanding.

THE Exiſtence of many Souls is ſo far from abating the value of one, that it is by reaſon of their multitude more uſeful and Excellent. For the value of the Objects, imputes a Luſtre and *Higher* value to the Light wherein they are enjoyed. And if Souls themſelves are more excellent than all other Creatures, and are with, and above all other, to be enjoyed, that Power, whereby this Soul is able to enjoy them, is more to be eſteemed, upon the account of thoſe Souls, than for all the other Creatures, which are made for the ſame: GOD himſelf and his holy Angels are Objects of the Underſtanding. Thoſe Felicities and Glories, which the Sun cannot extend to, the Soul can comprehend. All which, ſince their Fruition depends upon that Act of the Underſtanding by which they are *conſidered*, reflect a Luſtre, and add a value to that Knowledge by which the Soul does attain them. Whereupon it follows that the infinite value of all theſe is ſeated in the intellect; and as the Power, ſo the Act of Knowledg, on which their Fruition dependeth, is of infinite uſe and Excellency. As the loſs is infinite, when the Soul is bereaved of them, ſo is the Dam-

mage, which it ſuffers by failing of its Light, whether that Defect be voluntary, or impoſed by ſome outward Impediment.

AS for the *Uſe* of Knowledge, it is apparent enough. For the Relation between the Uſe and Excellency of things is ſo near and intimate, that as nothing Uſeleſs can be at all excellent, ſo is every Excellence in every Being founded in its uſefulneſs. The uſe of Souls is as great as their Excellency: The uſe of Knowledge as endleſs in Variety, as in Extent, and Value.

KNOWLEDGE is that which does illuminate the Soul, enkindle Love, excite our Care, inſpire the mind with Joy, inform the Will, enlarge the Heart, regulate the Paſſions, unite all the Powers of the Soul to their Objects, ſee their Beauty, underſtand their Goodneſs, diſcern our Intereſt in them, form our Apprehenſions of them, conſider and enjoy their Excellences. All Contentments, Raptures, and Extaſies are conceived in the Soul, and begotten by Knowledge, all Laws, Obligations and Rewards are underſtood by Knowledg: All Vertues and Graces of the Mind are framed

framed by Knowledge, all Advantages are by it improved, all Temptations diſcerned, all Dangers avoided, all Affairs ordered, all Endowments acquired; all the Ornaments of Life, all the Beauties of the inward Man, all the Works of Piety are affected by Knowledge. In the Light of knowledge all Pleaſures ariſe, and as Fruits and Flowers are begotten in the Earth by the Beams of the Sun, ſo do all kinds of Joy ſpring from the Creatures, and are made ours, by the help of that Knowledge, that ſhineth on them; its laſt Off-ſpring are Eternal Thankſgivings and Praiſes. The Divine Image and the Perfection of Bliſs are founded in Knowledge, GOD himſelf dwelleth in the Soul, with all his Attributes and Perfections, by Knowledge: By it we are made Temples of the Holy Ghoſt, and Partakers of the Divine Nature. And for this cauſe it is that St. *Paul* prayeth, *That we might be filled with the Knowledge of his Will, in all Wiſedome and Spiritual Underſtanding, that we might walk worthy of the Lord unto all pleaſing, being fruitful in every Good Work, and increaſing in the Knowledge of GOD,* Col. 1.
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ſtrengthened with all Might according to his glorious Power, unto all Patience and long-ſuffering, with Joyfulneſs giving Thanks to the Father, who hath made us meet to be Partakers of the Inheritance of the Saints in Light: who hath delivered us from the Power of Darkneſs, and tranſlated us into the Kingdom of his Dear Son.

THE Sun is a glorious Creature, and its Beams extend to the utmoſt Stars, by ſhining on them it cloaths them with light, and by its Rayes exciteth all their influences. It enlightens the Eyes of all the Creatures: It ſhineth on forty Kingdomes at the ſame time, on Seas and Continents in a general manner; yet ſo particularly regardeth all, that every Mote in the Air, every Grain of Duſt, every Sand, every Spire of Graſs is wholly illuminated thereby, as if it did entirely ſhine upon that alone. Nor does it onely illuminate all theſe Objects in an idle manner, its Beams are Operative, enter in, fill the Pores of Things with Spirits, and impregnate them with Powers, cauſe all their Emanations, Odors, Vertues and Operations; Springs, Rivers, Minerals and Vegetables

bles are all perfected by the Sun, all the Motion, Life and ſenſe of Birds, Beaſts and Fiſhes dependeth on the ſame. Yet the Sun is but a little ſpark, among all the Creatures, that are made for the Soul; the Soul, being the moſt High and Noble of all, is capable of far higher Perfections, far more full of Life and Vigour in its uſes. The Sphere of its Activity is illimited, its Energy is endleſs upon all its Objects. It can exceed the Heavens in its Operations, and run out into infinite ſpaces. Such is the extent of Knowledge, that it ſeemeth to be the Light of all Eternity. All Objects are equally near to the ſplendor of its Beams: As innumerable millions may be conceived in its Light, with a ready capacity for millions more; ſo can it penetrate all Abyſſes, reach to the Centre of all Nature, converſe with all Beings, viſible and inviſible, Corporeal and Spiritual, Temporal and Eternal, Created and Increated, Finite and Infinite, Subſtantial and Accidental, Actual and Poſſible, Imaginary and Real; All the Myſteries of Bliſs and Miſery, all the Secrets of Heaven and Hell are Objects of the Souls Capacity here, and

and ſhall be actually ſeen and known hereafter.

WERE Almighty Power Magnified by filling Eternity with created objects, and were all the Omnipreſence of God full of Joys, it is able, when aſſiſted by his Divine Knowledge, to look upon all: and tho every one of them ſhould have an infinite Depth within, an Endleſs variety of Uſes, a Relation to all the reſt of the World, the Soul, as if it were able to contract all its ſtrengths from all the expanſions of Eternity and ſpace, and fix them upon this Moment, or on this Centre, intirely beholding this alone, in all its fulneſs, can ſee its Original, its End, its Operations, Effects and Properties, as if it had nothing to conſider but this alone, in a moſt exquiſite and perfect manner.

IT is not to be denied, that every Being in all Worlds is an Object of the Underſtanding: nor can that of the Pſalmiſt be doubted, *In his Preſence there is fulneſs of Joy, and at his right hand there are Pleaſures for evermore*: that is, his Omnipreſence is full of Joys, and his Eternity of Riches and Pleaſures: nor is it to be denied, that the Soul is by its Creation intended for the *Throne of GOD*. For it is made capable of his Omnipreſence and Eternity, and, as the Apoſtle ſpeaketh, *may be filled with all the fulneſs of GOD*, which fulneſs is adequate to the Immenſity of his Eternal Power (of which you will ſee more in the Vertues of Love, Wiſdom, Righteouſneſs and Holineſs:) This only is here to be noted, that Nature never made any Power in vain, but ever intendeth the Perfection of what it produceth; and prepareth objects for the underſtanding, the Perfection of which Power is the actual attainment of that Knowledge of which it is capable.

THE principal objects of our Knowledge are GOD, and a Mans ſelf: The Kingdom of GOD, his Laws and Works, his Ways in all Ages, his Counſels and his Attributes, Mans Intereſt and Duty. Tranſactions of the World, the Thoughts and Actions of Angels and Men are conſiderable; which tho they may be ſtiled leſs material Objects of the underſtanding, yet in relation to GOD and a Mans ſelf, are of great Importance.

GOD as he is the Life and fountain of

of all Felicity, the End of all Perfection, and the Creator of our Being, Almighty in Power, infinite in Wiſdom and Goodneſs, Author of the univerſe, and Lord of all the Creatures, is moſt fit to be Known. *Plato* makes him the very *Light* of the underſtanding, and affirms, that as three Things are neceſſary to *Viſion*, the Eye rightly prepared, the object conveniently ſeated, and Light to convey the *Idea* to the Eye; ſo there are three things required to compleat and perfect Intelligence, an underſtanding Eye, an Intelligible Object, and a Light intelligible in which to conceive it: Which laſt is GOD. Nor is the Royal Pſalmiſt and Divine Philoſopher *David* far from the Notion, while he ſaith, *In thy Light we ſhall ſee Light.* For GOD is the Light of the underſtanding. His Nature is the Light of all the Creation. Therefore it is ſaid by Chriſt himſelf that the *Knowledge of GOD is Life Eternal.* For his Light is the Life of men, and without him we can do nothing. Till we Know his Nature, we cannot apprehend the Excellency of his Works: For all their Goodneſs is derived from him, and ends in him. His Love moved him to create the World, and the

principal End for which it was made, is the Glory of the Creator in the Felicity of his Creatures. The Glory of the Creatures is ſeen in his. By his Wiſdom and Goodneſs we are guided to the Hope, and Inveſtigation of their Excellence. His infinite bounty made them all our *Treaſures*, that for the Perfection of their Beauty and Worth we might celebrate his Praiſes.

HE that would not be a ſtranger to the Univerſe, an Alien to Felicity, and a foreiner to himſelf, muſt Know GOD to be an infinite Benefactor, all Eternity, full of Treaſures, the World it ſelf, the Beginning of Gifts, and his own Soul the Poſſeſſor of all, in Communion with the Deity. That the Buſineſs of Religion is Complacency in GOD, and that GOD never laid aſide his Wiſdom in any Operation of his Power, never forgot to make the leaſt of his Works agreeable to his Goodneſs. Nay rather he is ſo perfect, that his infinite Goodneſs, Wiſdom, and Power, are exerted wholy and wholy Conſpicuous in every Operation. It is the Beauty of Truth that maketh Knowledge of ſuch infinite Value. For if all the Treaſures of Wiſdom and Know-

ing be ordained for a Wiſe and Knowing Man, if all Objects in the clear Light of Heaven and Eternity be laudable and Glorious, if Divine Wiſdome hath ſo far obtained, that the number and Value of GODS Gifts is accurate, and exactly anſwerable to the nature of its cauſes; if every Soul, that will live in his Image, may be the friend of GOD, and acquire the Empire of the World, and be Beloved of Angels, and admired of Men; if fruition be the End of Knowledge, and all Things made that they may be Enjoyed: Knowledge is the only Thing that enriches the Soul, and *the Knowing Man is the friend of GOD*. The Exerciſe and Pleaſure of this Divine Amity is the End of the Creation, and the Perfection of the Soul.

The Knowledge of a Mans ſelf is highly conducive to his Happineſs, not only as it gives him Power to rejoyce in his Excellencies, but as it ſhews him his End, for which he was created. For by Knowing what Inclinations and Powers are in his Soul, he diſcerns what is agreeable with, and fit for his Eſſence, what objects and what Operations are conducive to his Welfare, what means

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he is to uſe for the Attainment of his End, and what that is, wherein his Perfection conſiſteth. If the Powers of his Soul are illimited, his Deſire infinite, and his Reach Eternal, if he be able to ſee and enjoy all Worlds, and all that is above all Worlds in the Image of GOD: If his Ambition carry him to be Pleaſing to all Angels and Men, and to be Glorious in the Eyes of all Kingdoms and Ages; if his Abilities are ſufficient for the fruition of all that is Excellent in eternity it ſelf, it is a token that he is ordained for GOD, and the enjoyment of his Kingdome: and a wicked folly to reſtrain himſelf to the miſerable Contentment of a Cell, or Cottage, and to delight in nothing but ſome fragments of the Creation, that in Compariſon of the whole are infinitely Defective.

OF all other things I would have this moſt deeply engraven in the mind, that GOD hath exceeded all Imagination in the Works of his Hands; that he that overcometh ſhall be the Son of GOD and inherit all Things; that there is an Infinite end why the Secrets of all hearts ſhall at laſt be revealed; that in Heaven all Thoughts and Actions ſhall be

Known, that the Kingdome of Heaven is ſo Glorious, that all the bleſſed are Perfect Sovereigns, every one the Poſſeſſor and End of it all: that all Things proceeding immediately from GOD, are the Beſt that are poſſible: that the beſt and the worſt things as ordered by him, are perfectly amiable, and ſubſervient to Felicity, that he himſelf alone hath a Proper Right to all that is excellent, and that GOD is in every Thing to be enjoyed, that he is enjoyed only when his eſſence and his Works ſatisfie the Deſires of perfect reaſon, and exceed all Wiſhes in filling and delighting the ſoul: That having filled the ſoul with infinite Wiſdome, he has laid infinite Obligations upon us, and ſet infinite Rewards before us, made Laws infinitely amiable, and given us Duties infinitely Deſirable: for which he deſerves eternal Adorations and Thankſgivings.

CHAP. VI.

Of Love and Hatred. The neceſſity and ſweetneſs of Love. Its General uſe and efficacy. The ſeveral kinds of love. Of the Power, Inclination and act of Love. Its extent and capacity.

BECAUSE Love is the moſt Deſirable Employment of the Soul, the Power of Loving is to be accounted the moſt High and Noble of the Faculties. It is not ſeated by it ſelf in the mind, but attended with a mighty Proneneſs and Inclination.

THERE is no Creature ſo unſociable and furious but it is capable of loving ſomething or other. Wolves and Tygres live at peace among themſelves, Lions have an Inclination to their Grim Miſtreſſes, and Deformed Bears a natural Affection to their Whelps, expreſſed in their Rage, when they are bereaved of them. Things muſt either be abſolutely Dead, or live in miſery, that are void of love. Whatſoever is endued with Life and ſence delights in eaſie and grate-

ful Operations. Love is a neceſſary Affection of their Souls, becauſe it is impoſſible to apprehend any thing Delightful, but it muſt be pleaſing; and what is Pleaſing muſt be Lovely. For to be Pleaſed, and to love are the ſame thing. If there be any difference, the pleaſure we take in any Object is the root of that Deſire which we call Love; and the affection whereby we purſue the pleaſure that is apprehended in it, is part of the Love that we bear unto it; the end of which is the Completion of that pleaſure which it firſt perceives: All is Love variouſly modified, according to the Circumſtances wherein the Object is repreſented.

AS Love is the only Sweet and Delightful Operation, ſo is Hatred of all other the moſt troubleſom and tormenting. Diſpleaſure and Enmity are the Ingredients of its nature; and the fruits of it (allyed to their Root) are bitter as Gall, and Wormwood. Murder, and Vexation, and Grief are the off-ſpring of the one, with Separation, Contention, and Horror: Peace and Embraces are the Fruit of the other, with Praiſes and Complacencies, Honors, Services, Benefits and

and Pleaſures. Theſe are the little *Cupids* that flie about this cœleſtial *Venus*, when it is, what it ought to be, the Mother of Felicity, and the Daughter of GOD.

ALL Creatures that are ſenſible of Pain or pleaſure, muſt of neceſſity be addicted to Love and Hatred; to the Love of what is pleaſing, to the Hatred of what is Painful. And if any Queſtion be made, which of theſe Twins is the Firſt born? the anſwer is; that they may ſeem Twins in reſpect of Time, but in nature Love is the firſt born, and the Mother of Hatred. For where nothing to be hated does at all appear, pleaſant Things are Beloved for their own ſake: whereas if there were no pleaſant thing to be beloved, nothing could be hated, becauſe nothing could be Hurtful, which appeareth by this, becauſe where there is no Love, there is no Intereſt, and where there is no concernment, there can be no Affection, no Fear, or Hope, or Joy, or ſorrow.

AS Fire begets Water by melting Ice, ſo does Love beget contrary paſſions in the ſoul of a living creature, Anger, Malice, Envy, Grief and Jealouſie: not by its own nature, but by the accidental

Interpoſure of ſome Obſtacle, that hinders or endangers the fruition of its Object. Were there no Love of Eaſe and Pleaſure, there could be no Anger or Quarrel between Competitors, no Emulation or Deſire, no Averſion or Endeavour. All Enmity and Hoſtility Springs from a Contention, who ſhall enjoy what is Deſirable; or from ſome other Principle of Envy or Revenge, in relation to what is Good: as is Obvious to Daily Experience.

LIFE and Love are ſo individualy united, that to live without Loving ſomething is impoſſible. Even in Hell, where their whole Life ſeemeth to be ſpent in Deteſtation and Hatred, and actual Love is, like fire under thoſe Embers, covered and continued, Could they put off ſelf Love, all Love of Felicity, and Intereſt, their Torments would be gone: Puniſhments and Rewards are things impoſſible, where there is not ſelf-Love: For without Love to ſomething, Pains and Joys are equally Grateful.

AS *Love* is the Root of Endeavor, ſo is it the Spring of all the Paſſions: They all depend upon Love alone. We are *Angry* at that which ſtands in our Way, between

between our Love and its object: We *Deſire* an abſent Good, becauſe we Love it: We *Hope* for it, when we conceive its Attainment feaſible: We *rejoyce* in it when we have it: We *fear* to loſe it: We *grieve* when it is gone: we *deſpair*, if we cannot get, or recover it: We *hate* all that is oppoſite to it. And for this Cauſe is our Love, when well regulated, the greateſt Vertue, becauſe upon the right Choiſe of its Object, and true Goverment of it ſelf, all the Powers and Affections of the Soul are well employed; and when we Love all that we ought as we ought to do, we fulfil all Laws, Hope and Fear, and Hate, and Grieve, and *Deſire*, and Rejoyce, and do every thing in a regular Manner.

THERE is a Senſual and Brutiſh Love, there is a Humane and Divine: Brutiſh Love is of two ſorts, the one Springs from a Harmony of Complexions and a Sympathy of Bodies, the other from the Conſideration of Pleaſure abſtracted. The Firſt of theſe is occaſioned by a ſecret and unexpreſſible Agreement of Tempers, by which upon the preſence of each other, the Senſes are delighted, we know not why;

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it being a myſtery in nature; and perhaps founded in a grateful Tranſpiration of Spirits from one to the other.

THE Conſideration of Beauty ſeemeth peculiar to the Love of Men; because no Beaſt is obſerved to make any Diſtinction between Lineaments and Features, nor upon any account of ſhape and Colours to be delighted with each other. Wherein Man exceeds the Capacity of Beaſts, in being able to note and admire the Workmanſhip of GOD in the decent Order of Symmetry and Proportion.

HUMANE Affection and Divine Love are near allyed, yet of ſeveral Kinds. If you take the Love of Reaſon in its utmoſt Height, it is always Divine. For it is comformable to the Love of GOD in its meaſures and Degrees, in its Effects and Cauſes. For the Love of GOD is it ſelf the Love of perfect Reaſon. And as the Reaſon of his Love is Infinite and Eternal, ſo is its Operation. But in a lower Acceptation Humane Love differs from Divine; it being founded upon Temporal Cauſes, Vivacity, Wit, Learning, Beauty, Behaviour

haviour, Moral Honeſty, Fidelity, Kindneſs, Goodneſs, Power, Majeſty, Wealth, Nobility, Worth, Vertue, and the like. But all theſe may be exalted, when they are Sanctified, and made Divine by the ſuperadded concurrence of Cœleſtial Cauſes. For when a Man loves another, becauſe he is made in the Image of GOD, and by the Beauty of his Soul is ſomething more than Humane, this Love is made Sacred, and receives a Grace from the Influences of Religion.

DIVINE Love ſtrictly ſo called, is founded on Eternal Cauſes, agreeable to the Life of Heaven, Delightful to GOD, and Pleaſing to the Angels.

IF Divine Love be taken in the *higheſt* Senſe, there is none but in GOD. For it is his Peculiar Prerogative to Love without Obligation or Reward, to be the Sole Author of all Felicity, and to over-flow with Goodneſs of himſelf freely, without any Motive, to prevent the Beauty and Exiſtence of his Object, and to Love from all Eternity in an immutable manner: And this is the nature of Divine Love. Howbeit

even here, are infinite Ends and Cauſes of his Love, tho they are all in Himſelf; For he Loves, that he may Love, and begets that Love which is his Eſſence. His Love is the foundation of all his Treaſures, the Cauſe and End of the whole Creation, and that alone by which he proceeds from himſelf (to all his Creatures, and by thoſe) to himſelf again for ever. All his Kingdome and Greatneſs and Pleaſure, all his Wiſdome and Goodneſs, all his Life and Perfection is ſeated in Love, which is his Beauty and his Holineſs, his Bounty and his Godhead. He Loves therefore that he may be all Beauty and Goodneſs, and Holineſs, and that he may enjoy himſelf and the Eternal Pleaſure of his Eſſence in Glory and Bleſſedneſs for ever.

IT is GOD alone that Loves by his Eſſence, Angels and Men may Love by Inclination, but their Affection is Accidental to their nature, begins in time, may alter and ceaſe. It is ſubject to Chance, Obligation and Reward, and ought to be guided according to the Pleaſure of an Higher Agent. In this it differs from the Love of God, but in many things there is a great Agreement and

and proportion between them. For GOD has made the love of Angels and men ſo like his own, by extending their Knowledge to all objects, that infinite Perfections are contained in their love. It is as GODLIKE as any Thing created is capable of being; for Almighty Power and infinite Wiſdome are employed in the production of it.

FOR the better underſtanding of this Love, we will conſider it in the power of Loving, in the inclination to Love, in its act and Perfection. It may ſeem a ſurprizing verity; but the Power of Loving is as neceſſary to Bleſſedneſs and Glory as life it ſelfe; an inclination to love as neceſſary as the Power; and the act of Love as neceſſary as the Inclination. The world is uſeleſs without Life, and Life without Love, the Body without the Soul, the Soul without the Power of Loving, the Power of Loving without the Inclination, the Inclination without the Act.

IN the Power of Loving I ſhall note nothing at preſent, but its Extent and Capacity. In Beaſts it is confined, but in Men it is Endleſs. As a Beaſt is unable to examine what ſpaces are above the

the Heavens, ſo is it unable to extend its Affections beyond the memory of things perceived, for a Beaſt cannot repreſent to it ſelf the Idea's of its Progenitors; nor ſee into Ages that are before its birth, nor contemplate Objects that will be after it is Dead. But man can ſee, and know, and love any object, in any Age or Kingdom in the World. He can look into any Region, tho it be never ſo far removed and be as familiary converſant with any Perſon or Tranſaction there, when repreſented once in a clear Light, as with any Object in his own country. He can look into *Eden* conſider *Adams* Duſt in its firſt Creation, ſurvey the Procedure of God in his Six Dayes Works, paſs out of Time into Eternity it ſelf, run up to the Original and fountain Head of all exiſtence, ponder the nature of GOD, ſearch in his Boſom for his Eternal Counſels, pierce into the Centre of the Earth, and ſurvey the Circumference of all Immenſity. His Love can follow his Knowledg in all its flights, while in Spirit he can be preſent with all the Angels. He is able to Love not only his Family and Relations, but all the City and Coun-

try

try where he liveth, all the Kingdom, all the Cities and Kingdoms in the world, all the Generations in all Kingdoms, all the Spirits of Juſt men made perfect, all the Cherubims and Seraphins, and GOD bleſſed for ever. This is the extent: The capacity of Love is ſo alſufficient, that his Affection is not diminiſhed, but the more he loves one, the more he is able, and the more inclined to love all that are united to him. As in ordinary friendſhip, the more we love the Father, the more we love his Wife and all his children. For the more we love any Perſon, the more we love all that love him, or are beloved by him. As the reaſons of our Love increaſe, ſo may our Love it ſelfe; the capacity of Love being ſo indeficient, that it never can be exceeded, or ſurmounted by its Objects.

THE Capacity of Love being ſo exceeding vaſt, multiplies and heightens in the Soul of man, that is apt to overflow of its own Accord. For nothing is ſo prone to communicate it ſelf as that Active Principle of Love; that Soul which is Generous and Divine, being diſpoſed to the exerciſe of Love, becauſe therein it findeth its Proper Element.

ment. The very Sun is not more inclined to communicate its Beams, then the Soul to love. For the Soul being made in the Image of GOD, who is Love by his Eſſence, muſt needs be like him in Power and Inclination, and is made for nothing elſe but the Attainment of its perfection, ſo that it can never reſt, till it actually love after his ſimilitude. Some Operation it muſt of Neceſſity have. For as all Life, ſo all pleaſure is founded in Action.

IF Love in its Perfection be conſidered, all that is lovely is Beloved by the ſoul; all the Capacity of Love is filled with its objects, and all the Goodneſs of the Creator and his Creatures, at once enjoyed. It is the Life and pleaſure and enlargment of the Soul, it is the Wiſdom, and Goodneſs, and Glory of the Soul. I confeſs there be many Errors and Diſeaſes in Love; and that Love is alwayes miſerable, in its Effects, that is *vicious*: yet it ſo bewitches the Sences, that the Soul being captivated by the Force of preſent Delight is violently carried in an irreſiſtible appetite to thoſe Things which Reaſon condemnes, and adviſes to ſhun as Evil.

Medea's

Medea's faction moſt prevails in the World.

— *Video meliora proboque,*
Deteriora Sequor.

LOVE is *then* a vice, when it is irrational and illegal, rebellious and Senſual, Blind, Defective, Unjuſt, Abſurd. When Evil things are beloved, when Good things are preferred above the Better, and the Beſt neglected.

VERTUOUS Love is that which proceedeth from a well governed underſtanding, and is ſeated in a Will that is guided by Reaſon. It renders to all things their juſt Due, and is the Powerful Parent of all Kind of Vertues. This Love may be conſidered either in its Properties, or *Effects*, the laſt of which relate to the Soul it ſelf, to the Converſation of the whole man, to all its Objects, when it is well underſtood, it will be found the proper and immediate Means by which we attain our Perfection and Felicity.

CHAP. VII.

What Benefit GOD himſelf does receive by his Eternal Love. That when our Love is made compleat and Perfect, it will be like his, and the Benefit of it will be Eternal.

BEFORE we can fully diſcern the Benefit of Love, or ſee the Glory of it in all its high and admirable Effects, we muſt conſider what Love is and doth in GOD. For as we have ſaid, *The Life of GOD is Love*; nay the Apoſtle ſaith, *GOD is Love*: By Loving he begot his Love. And if his Love be his Godhead, his Eſſence is an infinite and Eternal Act of Love, by extending which through all infinity, and by Loving Eternally, he begot his infinite and Eternal Eſſence: which is the Love that filleth all Worlds with Beauty and Glory. When you conſider it well, An Act of Love is begotten by *Loving*: And if his Wiſdome, and Goodneſs, and Bleſſedneſs and Glory be ſeated in Love, his Love is his Wiſdome which is the Son of GOD, and his Goodneſs, and his Glory, and his Bleſſedneſs. For all theſe, tho we conceive them diverſly, are the ſame Thing: and of the

the Son of GOD it is ſaid, that *he is the Wiſdom of the Father, and the Brightneſs of his Fathers Glory.* He is the Life of the Father, *by whom alſo he made the Worlds*, and the Love of the Father *for whom all Things were created, that are in Heaven, and that are in Earth, viſible and inviſible, whether they be Thrones, or Dominions, or Principalities, or Powers: all Things were created by him, and for him.* Col. 1.16. For GOD enjoyeth all Things by his Love, which is his Eternal Son; and made them as perfect and delightful as it was poſſible for things created to be, that he might take Pleaſure in them. As he himſelf is made Glorious and Delightful in the Eyes of all Angels and Men *by* Love, ſo doth his whole Kingdom ariſe and Spring *from* Love; the Beauty and felicity of all his Creatures, their Joys and Praiſes, their Uſes and Perfections are founded in his Love, by his Love he begetteth all his pleaſures in himſelf, by his Love he made his Treaſures infinite, and by that alone doth he take infinite Pleaſure and Delight in himſelf and his Kingdome. Thus uſeful is the Love of GOD.

Had not GOD from all Eternity Loved, had

had he never deſired, nor delighted in any thing; he had never exerted his Almighty Power, never communicated his Goodneſs, or begot his Wiſdom, never enjoyed Himſelf, never applyed himſelf to the Production of his Works, never appeared in his Glory to any eie whatſoever. Removing his Love we remove all the Properties and Effects of his Eſſence, and are utterly unable to conceive any Idea of his Godhead. For his Power, tho it be Almighty, yet if it be Dead and idle, is fruitleſs and Deformed. Idle Power is not the Eſſence of the Deity, but a meer Privation and Vacuity; or at leaſt a poſitive Being as ignoble as it is unactive. The Reaſon of his Works is founded in Love, ſo are all the Obligations, that are laid upon his Creatures to adore him. All their Rewards are founded in Love, and by Love prepared: All his Laws are the Laws of Love, all his Attributes and Counſels are Love, in ſeveral formes, acting upon ſeveral occaſions. When his Love communicates it ſelf in Joys to innocent Creatures, it is *Goodneſs*, when it attains the moſt perfect End by the moſt perfect means, it is *Wiſdome*, when it reſcues guilty Creatures from Hell, it is

Mercy; when it puniſhes the Rebellious it is *Juſtice*; when it inſpires Obedience into any obſtinate Perſon, it is *Grace*; when it delights in the Beauty of all its Works, it is *Bleſſedneſs*; when it appears in the perfection of its works, it is glory. For Glory is the perfection of Beauty, that ariſeth from, and is ſeated in the luſtre of excellent Actions, diſcovering the internal Properties of an excellent Agent, which is by thoſe his Properties and Actions made Delightful to all *Judicious* Spectators.

NOR is it onely in GOD, but in us alſo that the fruits and Benefits of *Love* are ineffable. For by loving, as it ought to do, the Soul acquires its own Perfection, and is united to all its Objects. By loving as it ought to do, it is made Holy, and Wiſe, and Good, and Amiable. Onely by Loving does it embraces the Delights of which it is capable. Love is the root and Soul of thoſe Actions for which a Creature is deſired, and praiſed by others.

IT is an infinite Advantage, that we are able to live in GODS Image, if we pleaſe: For if GOD alone be infinitely Glorious and Bleſſed, there is

no way for us to become Glorious and Bleſſed, but by being made, either by our ſelves, or ſome other, like unto him.

BY nature he hath implanted the Similitude of his power : which we are to improve by Grace, turning it into Act after his Similitude. To be able to Love is neither Grace nor vertue, but a meer Gift of GOD, a natural Endowment, which may be Blaſted, or compleated. Actually to love is the Work of vertue; for by that Act we enjoy our Felicity.

HAD GOD limited and confined our underſtanding, our power of Loving had been ſhut up in Bounds. Had he made it infinite, but not prepared objects for the ſame, our Love had been deluded, and had loſt its force. Had he made ſome Objects, but not ſo many as it was capable of Loving, it had been Superfluous and diſſatisfied; Had he prepared Objects innumerable and Endleſs, but made them evil, our Love had been irrational, had he commanded us to Love them; Had he made more Objects then we were able to love, we had been diſcontented : But having made all Objects infinitely Amiable and

Glorious,

Glorious, and filled his Immenſity and Eternity with himſelfe, and with the Luſtre of his Actions, Love is an infinite Vertue, becauſe nothing is wanting, but an Act of Love to enjoy them.

IF they are all Amiable in all Reſpects, they are all according to our Hearts deſire, in their Natures, Places, Durations, Ends, Occaſions, Cauſes, Uſes, Service, Relations, Properties, Operations, *&c.* All things, as they immediatly proceed from him, are in all reſpects moſt perfectly pleaſing. And if we have an Eye to ſee and diſcern this, and a Soul able to reſent the Benefit; if our nature be ſo vaſt and perfect, as to ſee and take pleaſure in all their Circumſtances; it is the moſt unreaſonable and *brutiſh* thing in the world to withdraw our Affection from them, nay it is worſe then *Diabolical.* For we Kill our ſelves, we blaſt our Felicity, we offend GOD, we ſlight the Beauty of all his Creatures, we break his Laws, we act againſt nature, we darken the Light and Splendor of our Souls, we deface his Image, we grieve his Love, we do the moſt vicious and abominable thing that is imaginable. But

if

if we excite and awaken our Power, we take in the Glory of all objects, we live unto them, we are ſenſible of them, we delight in them, we transform our ſouls into Acts of Love and Knowledge, we proceed out of our ſelves into all Immenſities and Eternities, we render all Things their Due, we reap the Benefit of all, we are Juſt, and Wiſe, and Holy, we are Grateful to GOD, and Amiable in being ſo: We are not divided from, but united to him, in all his Appearances, Thoughts, Counſels, Operations; we adorn our ſouls with the Beauty of all objects whatſoever, are transformed into the Image of GOD, live in communion with him, nay live in him, and he in us, are made Kings and Prieſts unto GOD, and his ſons forever; There is an exact and pleaſant Harmony between us and all the Creatures: We are in a Divine and ſpiritual Manner made as it were Omnipreſent with all Objects (for the Soul is preſent only by an Act of the underſtanding) and the Temple of all Eternity does it then become, when the Kingdom of GOD is ſeated within it, as the world is in the Eye; while it lives and feels, and ſees, and

and enjoyes, in every object to which it is extended, its own & its objects Perfection.

IF by our voluntary Remiſneſs, or Miſtake, or Diſorder, we dote upon one Object, or ſuffer ſome few things to engage our Souls ſo intirely, as to forget and neglect all the reſt, we rob all thoſe we deſert, of their due Eſteem, and abridge our ſelves of that Liberty and Extent, wherein the greatneſs of our ſoul conſiſteth. As if the Sun, that is made to ſhine upon all the World, ſhould withdraw its Beams from the Stars and the Heavens, and chuſe to ſhine upon nothing elſe but a ſpire of Graſſe, a grain of Duſt, or a little ſand. We loſe innumerable Objects, and confine our ſelves to the Love of one, by ſacrificing all our Affection to that, become guilty of *Idolatry* in one reſpect, of *Atheiſm* in another. For we elevate that Creature which we love alone, into the place of GOD, and we rob the Creator of that ſupream affection which is due unto him: And in ſo doing bereave our ſelves of the Sovereign Object, in the fruition of which all the reſt are happily enjoyed. Thus when a man ſo Loveth his Wife, or Children, as to deſpiſe

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ſpiſe all mankind, he forfeits his Intereſt in all Kingdoms, and the Beauty of all Ages is taken from his Fys, his Treaſures are contracted, and his Felicity is maimed, and made Defective. When a Covetous man doteth on his Bags of Gold, the Ambitious on Titles of Honor, the Drunkard on his Wine, the Luſtful Goat on his Women, the fooliſh Hector on his Dice and Duels, they baniſh all other Objects, and live as abſurdly, as if a King ſhould relinquiſh his Crown, and confine his Thoughts and Care to a Country Mannor.

I will not deny, but that there are many Diſorders and Evils in the World, many Deformities, Sins, and Miſeries: but I ſay two things; firſt that in the Eſtate of innocency, wherein all things proceeded purely from GOD, there was no Sin, nor ſickneſs, nor Death, nor Occaſion of Complaint or Calamity. Secondly, that all the Evils that are now in the world, men brought on themſelves by the Fall: And there is great need of diſtinguiſhing between the works of GOD, and the works of men. For all that GOD did is Lovely and Divine: nothing is bitter and diſtaſteful but what we have done: himſelf ſurveyed the whole Creation, and pronounced concerning every Thing, that it *was exceeding Good*. So that *he* was in all his Works an Object of Complacency. To theſe we add two Conſiderations more; That of all the Evils and Miſcheifs which men have introduced, there is not one left *uncorrected* in his Kingdome. Secondly, that GOD bringeth Order out of Confuſion, Light out of Darkneſs, Good out of Evil, and by a Providence irreſiſtable, and a Power infinite, ſo limiteth and divideth all, that even *Evils* themſelves become the Matter of his Victory, the Ground of his Triumph: They are all improved; and he makes the Greateſt Evils Objects of Joy and Glory.

NOW if all Things before GOD are fit to be enjoyed, all Good Things perfect, all Evil overcome, if without any Change of Place or Scituation, all Things are naked and open before his Eyes, and there be no Walls to exclude, or Skreens to hide, no Gulph to paſs, nor Diſtance to over come, but all things equally neer and fair; there is ſome Hope, that the ſame Felicity is prepared for the

the ſoul which is made in his Image, and that every thing, being fit for GOD, is full of infinite Depth and Beauty. For which Cauſe St. *John* being in Spirit ſaw all the Kingdomes of the World, become the Kingdomes of the Lord and of his Chriſt, and heard *every Creature which is in Heaven, and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that is in them, ſaying Bleſſing, and Honor, and Glory, and Power, be unto him that Sitteth upon the Throne, and to the Lamb for evermore.* This we are the rather induced to believe, becauſe *the Faithful Servant* is commanded to *enter into the Joy of his Lord,* and our *Maſters Joys* are the Rewards of Believers. Our Saviour telleth us his *Lord will make his Wiſe Servant Ruler over all his Goods,* in one place, *and over all that he hath* in another.

TO ſee beyond all Seas, and through all interpoſing Skreens and Darkneſſes, is the Gift of the Underſtanding, and to be able to Love any Object beyond the Skies, any Thing that is Good from the Centre of the Earth to the Higheſt Heavens, is the Property of the Soul; which

which it exerciſeth here by Parts, and Degrees, but ſhall at once exert at the Day of Conſummation. The Infinity of the Father in the Son, & the Godhead of the Son in the Holy Ghoſt will entirely be enjoyed.

IT is the Glory of man, that his *Avarice* is inſatiable, and his *Ambition* infinite, that his *Appetite* carries him to innumerable Pleaſures, and that his Curioſity is ſo Endleſs, that were he Monarch of the World, it could not ſatisfie his Soul, but he would be curiouſly inquiſitive into the original and End of Things, and be concerned in the Nature of thoſe that are beyond the Heavens. For having met with an infinite Benefactor, he would not be fit for his Bounty, could any finite Object ſatisfie his Deſire: and for this Cauſe is his Reaſon ſo inquiſitive, to ſee whether every thing be Delightful to his Eſſence; which, when he findeth agreeable to his Wiſh, and to exceed his Imagination, it is impoſſible to declare how his Avarice and Ambition will both rejoyce, how much his Appetite will be ſatisfied, and his Curioſity delighted. To ſit in the Throne of GOD and to enjoy Communion with him, in thoſe Things which neither Eye hath ſeen, nor Ear

Ear heard, nor hath it entered into the Heart of Man to conceive, is no mean thing: the Advancement is infinitely Greater then we are able to underſtand. No young man can gaze upon a Beauteous face with greater Pleaſure, no Epicures Sence be raviſhed with more Delight, than that which he apprehends in ſo Glorious a fruition.

THE very ſight of other mens Souls, ſhining in the Acts of their Underſtanding throughout all Eternity, and extending themſelves in the Beams of Love through all Immenſity, and thereby transformed (every one of them) into a Sphear of Light comprehending the Heavens, every Angel and every Spirit being a Temple of GODS Omnipreſence and Perfection; this alone will be a raviſhing Spectacle to that Goodneſs, which delights to ſee innumerable Poſſeſſors of the Same Kingdome: Much more will the Perfection of the Kingdome it ſelf, which by infinite Wiſdome is ſo conſtituted, that every one is the Soveraign Object, the Firſt born, and Sole heir, and End of the Kingdome; Every one the Bride of GOD, every one there a King, yet without Confuſion, or

or Diminution, every one diſtinctly, enjoying all, and adding to each others fruition.

TO underſtand all this, and not to delight in it, is more miſerable then not to underſtand it. To ſee it, without being able to enjoy it, is to pine away in a priſon, from whence we ſee the Glory of a Palace, and repine in our miſery at the Pleaſures of thoſe that are about it: To delight in theſe Things, without being affected with them; is impoſſible. Nor is there any Affection but that of Love, whereby we can enjoy them.

THE Angels ſee the Glory of GODS Kingdom and delight in it; the Damned ſee the Joys of the Bleſſed, and are tortured by them; the Wicked upon Earth neither ſee, nor are affected with them, the Saints on Earth apprehend them in part, and believe them, deſire and endeavour after them; they wait with Expectation for the whole, and by certain degrees, as it were in a Glaſs, enjoy the Image and Reflection of them: As many as they comprehend, they actually delight in: for their love is awakened, and extended to the goodneſs of all

all they underſtand, which it feeds upon by meditation, and turnes into Nouriſhment, for the Benefit of their Souls, which are made more Great, and Strong, and Vigorous by their Fruitions. But without Love, it is eaſie to ſee, that no Goodneſs can be at all enjoyed.

GOD does deſire Love from us, becauſe his *Wiſdom* very well knows, that without Love the World would be in vain, and the End of the Creation fruſtrated: his *Goodneſs* is diffuſive and infinitly deſires to communicate it ſelf, which it cannot do, unleſs it be Beloved. To receive it, is the higheſt ſervice we can do unto it, nothing being more agreeable to the Nature of his *Goodneſs*, then that it ſhould be enjoyed. His *Bleſſedneſs* conſiſteth in the pleaſure he taketh in the Felicity of others, and brancheth it ſelf out into two Parts, the Pleaſure of Communicating all to others, and the pleaſure of receiving all from others, in the ſatisfaction which he taketh to ſee others Bleſſed, in the Returns of thoſe joys and Praiſes, which are offered up to his Goodneſs and Glory. His *Glory* deſires to

to be ſeen, and delighted in: To be eſteemed and beloved: to be honored and admired, is natural to *Glory*, the Brightneſs of whoſe ſplendor is more Senſibly Pleaſant in the Reflection of its face, and in the Joy that it makes in anothers Soul. His *Holineſs* takes Pleaſure in pure and upright Actions, of all which Love is the fountain. There is an *Objective fitneſs* and Excellency in Love, for which it is infinitely valued by him. It is one of the firſt and immediate Properties of Love to deſire to be beloved, to make its object moſt Amiable and Beautiful, as well as Bleſſed; to be united to it, to have its own Goodneſs acknowledged, its Eſſence approved, its excellency deſired, admired and delighted in; to ſee all its Actions, Appearances, Gifts and Tokens eſteemed; and to feel its own Efficacy, in the Grateful Acceptance it finds in the Raptures it occaſions, in the flames it enkindles in anothers Soul. Now Love is the fountain of all Honour, Gratitude, Praiſe and Eſteem: By Love the Soul is transformed into the Similitude of GOD, by love made Bright and Beautiful, all its Bleſſedneſs and Glory are

founded in its Love, it is by Love it ſelf made Communicative and Diffuſive, and Great, and Rich, and as the Scripture ſpeaketh, *fit for Delights.* All Obedience and ſervice are founded in Love; And if a Creature, that is Beloved, muſt freely give up it ſelf to anothers Pleaſure, before it can ſhew its Love, or intirely be enjoyed; Love is of all other things in the World moſt fit to anſwer Love, becauſe the very heart and Soul is given thereby to the Perſon that deſires it.

LOVE is the Fountain of all Benefits and Pleaſures. Houſe, Eſtate, and Lands, Authority, Wealth, and Power, Life it ſelf is conſecrated and Devoted by a Lover to his Object. So that on our ſide all is given to GOD by Love, as well as by Love it is received from him. The Heavens and the Earth and all the Creatures are Gifts and Tokens of his Love, Men and Angels are a Preſent of his Love, which he hath infinitely adorned, and made endleſly ſerviceable to every Soul that is Beloved. All theſe his Love would have us to receive with a due Eſteem, and therefore is it that of his Love he

he will have us to exerciſe our reaſon aright, and Love them as much as their Goodneſs deſerveth. When we ſee and underſtand their Excellence, and Eſteem them according to the tranſcendent value that appeareth in them, we adorn our ſelves with their fair Ideas, we enlarge and beautifie our Souls with Bright and clear Apprehenſions, and which is much more, with regular and well ordered Affections, we enrich our ſelves, and increaſe our Greatneſs (in the fruition of his Gifts) we are lively, and pleaſant, and vigorous Creatures, full of Knowledge, and Wiſdome, and Goodneſs, and fit to offer up all theſe things unto him *again*, while we empty them as Helps and Advantages in that Service which we pay unto him: For our Love to himſelf is enkindled by theſe Incentives, and while we ſacrifice our ſelves and them unto him, we delight in nothing more then to ſee him, that is ſo Great in Love and Bounty, the Author and Poſſeſſor of all his Glories.

CHAP. VIII.

Of the Excellency of Truth, as it is the Object and Cauſe of Vertue. The Matter and form of Vertuous Actions. That their form is infinitely more Excellent then their Matter, and the Heathen Morality infinitely defective and ſhort of the Christian.

I do not ſee that *Ariſtotle* made the End of Vertue any other then a finite and temporal Felicity, which is infinitely ſhort of that felicity which is here begun, and enjoyed for ever. He did not make GOD the Object and End of the Soul, and if all Acts are diſtinguiſhed into their Kinds by their Objects and their Ends, thoſe Vertues muſt be infinitely baſe, that have no other Objects or Ends, but Creatures; and thoſe only Divine and Noble, that flow from an infinite and Eternal Original, reſpect an infinite and Eternal Object, reſt in an Infinite and Eternal End. His Difinition of Felicity importeth all this, but his Behavior makes me to fear he did not underſtand it: As *Seneca* luckily hit upon that ſaying, *Deus me ſolum dedit toti mundo, totum Mundum mihi ſoli*, GOD gave me alone to all the World, and all the World to me alone; yet could not underſtand it. For had he Known what it was he ſaid, he would have made a better uſe of it, and been more copious and explicite in the Illuſtration. An actual Reſpect had to infinite Obligations and Rewards, a Deſire in every action to pleaſe an infinite and eternal Lover, to Glorifie a Divine and Endleſs Benefactor, to bring forth the fruits of infinite Benefits, and to be truely Grateful for all the Advantages of a mans Creation, that is made to have Dominion over all the World; theſe are higher and better Qualifications of thoſe Vertuous Actions which Chriſtians perform, than Heathens underſtood: And yet if nature were diveſted of its Corruption, the Natural Man, that is, no Chriſtian, might, by the Light of Nature, be fitted to underſtand them. And the Truth is, I wonder much, (the World being ſo Beautiful and Glorious in every Eye, ſo really deep and valuable in Worth, ſo peculiarly applied to the uſe and ſervice of every perſon;) that the Heathens did miſs the fruition of it, and fail to meaſure them-

ſelves and their Felicity, by the Greatneſs of its Beauty, and the Joy which all the Creatures ought to produce in the mind of Man by their real Services. For the Earth is really better than if all its Globe were of beaten Gold, the Seas are better than if all their Abyſſes were full of Diamonds, the Air is better, than if all the ſpace between us and the Skys were full of Scepters, and the Sun alone a greater Treaſure then all the wealthy Mines in the Indies: every man is ſurrounded with all the Light of their Advantages, and ſo much ſerved by them, as if no man but himſelf were alive in the World. So that it is a natural and eaſie Inveſtigation, even for Heathens themſelves, to diſcern the myſtery of Bliſs, and to diſcover the miſery of Humane Nature to be founded in ſome Diſeaſe of the Will, or Underſtanding: And to return from Inadvertency and Sloth, to Truth and Righ Reaſon, which was the ready Way to true Felicity. For they Knew not the *Arcanum* or Hidden myſtery of Divine Laws, nor the Excellency and Perfection of immortal Souls, which make every one a Soveraign and Tranſcendent Creature; yet they might eaſily obſerve the miſerable Effects

Effects of Eternal Solitude, and in external Services, how uſeful and comfortable men were ordained by Nature to be to one another.

EVERY man Loves to have many Eys fixt on his Beauty, and to have many Delightful Objects and Tranſactions for his own. Be the Theatre never ſo Magnificent, the Actions and the Actors, are more Delightful to the Spectators than the Gildings, and Dead Engravings. Were all other men removed out of the World to make room for one, the empty Theatre would remain, but the Spectacle be loſt, all the Cities, and Kingdoms, and Ages would be removed, with all that was lively, and rare, and Miraculous in all their Occurrences. Palaces, and Temples had been prevented, Houſes and Villages, Fields and Vineyards! The World had been a Wilderneſs overgrown with Thorns, and Wild Beaſts, and Serpents: Which now by the Labor of many hands, is reduced to the Beauty and Order of *Eden*. It is by Trades and Occupations that a man gets him Corn, and Wine, and Oyl, &c. all which he would have been without (had he never ſeen any Company but himſelf; condemned to

to Idleneſs and melancholly. Vertues and Praiſes had been things unknown, Admiration and Honor, Love and Knowledge the myſteries of Religion and Piety, all the ſpeculations of Wiſdom, for want of Education had been loſt, at leaſt the Sence and Exerciſe of theſe Bright and Glorious Things, for wont of Converſation: Corrupted Nature being prone to afford no other fruits but Barbariſm and Ignorance in that Solitary Condition. For the Powers of the Soul are improved by Tradition: and it is by the Information of others that our minds are awakened to perceive the Dignity of our own Nature, the Value of all the Creatures, and our Intereſt unto them.

But Religion teaches us far more, the Beginning and the End of the World, how highly we are honored, and beloved of GOD, the Manner wherein we are to converſe with him, the tranſcendent Excellency of Souls, and the Divine Perfections of the Deity, What his Omnipreſence and Eternity is, how we are to be enlarged in our Apprehenſions and Deſires, and prepared for infinite and Eternal fruitions, in what Quality, and Capacity, we are to live in the world, and

and Exerciſe Vertue, how we are to ſpend our Time, and employ our Powers on all Objects, every one as Lord of the Creation and the friend of GOD! How all Angels and Men are commanded to Love us as themſelves, and by that Love to ſerve and delight us more, than by all other Actions and Offices whatſoever: That every Soul is a more excellent Being than the viſible World, more nearly allyed to God, and more precious in it ſelf than any Treaſure whatſoever: That it is endued with Powers, Inclinations and Principles ſo fitly ſubſervient and conducive to Bleſſedneſs, that any one of theſe is more Delightful then all inanimate Things; in the Contemplation and Enjoyment of which we may juſtly be loſt in Wonder and Extaſie. All this by the Light of Nature is aſſerted, but covered with ſo Groſs a vail, that we diſcern it not, till it is newly revealed by the Miniſtery of Men. And upon all theſe Accounts are Men themſelves, (which are generally miſtaken to be Impediments) Means & Aſſiſtances of our Happy living.

BUT however familiar, and near, and eaſie theſe Great and evident Truths appear, it ſo happened, that the Heathen Phi-

Philoſophers were Blind unto them, and in the midſt of their Searches after Felicity; failed of the Diſcovery; they became vain in their Imaginations, placing felicity in a meer Apathy, or conceited Ἀυτάρκεια, a ſelf-ſufficiency, or in a brave Contempt of all misfortunes, in a forced Contentment Dark and empty, or in Senſual Pleaſures, or in the Goods of fortune, either alone, or conjoyned with thoſe of the Soul and Body, which they lamely enumerated, and knew not how to imploy; as if the Diſcovery of the higheſt and beſt Truths in nature, had been reſerved for him that redeemed Nature, and the Plaineſt Truths had been appointed to honor and attend that Religion which brought ſupernatural Myſteries to Light, by the Preaching of the Goſpel.

BY this laſt the Qualifications of an humble and pious Soul, a Penitent and Grateful Perſon, ſenſible (at once) of his infinite Guilt and Grandure, were introduced: Another foundation laid upon the Meritorious Death and Paſſion of GOD, the Son of GOD, a Second Love continued in the Deity to the miſerable after an infinite forfeiture; all the Oracles, and Viſions, and Miracles, by which

which the Nature of Man is magnified, and Ages enlightned, the Miniſtry of Angels, and the Diſpenſations of Providence, by which the Care and Tenderneſs of GOD is ſhewn, the infinite meaſures and Violences of his Love, the infinite Variety and Nunber of Obligations, the preſent Advantages and Benefits, the Eternal Rewards, the Relation of GOD to Man as a Father and a friend, a Bridegroom and a King, a Light and Example, the ſweetneſs of our Union and Communion with him, and the Gift of the Holy Ghoſt ſent down from Heaven; all theſe Things, which the Angels deſire to look into, were by the Chriſtian Religion (with the reſt before mentioned) plainly revealed, with our victory over Death, the Reſurrection of our Bodies, and Life Eternal.

IN the Light of theſe Circumſtances the Interior form of Vertuous Acts more evidently appears. For to exerciſe Vertue in the Quality and Capacity of a Son of GOD, is another ſort of Buſineſs, than to exerciſe Vertue as an ordinary Mechanick: and to do all things being clothed with a Sence of our Cœleſtial Grandeur, as we are Heirs

Heirs of the World, infinitely Beloved of GOD, ordained for his Throne, Delightful in the Eyes of all, Angels and Men, Beloved and honored by all the Creatures, made Partakers of the Divine Nature, intending and deſigning to Pleaſe all Spectators in Heaven and Earth, (by the excellency of our Actions;) This makes every little Deed as it were infinite within; while the *Matter* of the Action ſeemeth nothing, it renders the *Form* Divine and Bleſſed.

THE beſt Actions of the prophaner Heathen fell under the notion of *Dead Works*: By which name the Apoſtle calleth all wicked Deeds, to intimate the Privation of all that excellency that ought to be in Humane Actions. Every Deed and Thought, of ours ought to be *Inſpired* with Life from Heaven. The Light of the Underſtanding, and the vigor of the Will is the *Soul* that informes it. When it is void of Knowledge, and ſprings not from that ſeries of GODS infinite Love, that ought to animate it, nor regardeth thoſe Eternal Joys that are ſet before us, nor at all conſiders thoſe Obligations that are laid

upon

upon us, it is bereaved of its *Vital* and *Eſſential* form, it is like a fair Carcaſe without a Soul, *unſenſible* of thoſe Intereſts and Concerns, that ought chiefly to be valued and promoted. And by this you may ſee clearly, that the Matter of a Good act falles infinitely ſhort of that Perfection wherewith it ought to be inſpired, if this *Soul*, or *Form* be wanting; which tho leſs viſible to the Eye of fleſh, is of as much greater Excellence and Importance, as the Soul in nature is above Body.

THUS when a Heathen giveth to the Poor, the matter of the Act is the very ſelf ſame which a Chriſtian man does: So is an Act of Courage, or Patience, in encountring Death; the ſubduing of the Appetite, and the Denial of a Luſt, a piece of Juſtice againſt Intereſt and friendſhip, an Act of Prudence, Temperance, or Fidelity: In all theſe, if we reſpect the Matter of them, Heathens have acted (in a manner) as high as any Chriſtian, and conſequently appear to vulgar Apprehenſions as Heroick and Stupendious. But conſider the *inſide*, the Heathen did it that he might ſatisfie his Conſcience and and pleaſe the GODS, that he might

acquire

acquire honor and immortal fame, or pleaſe the generous Inclination of his own Soul, which delighted in Honor and Worth, or aſſert his own Principles, or ſave his friends, or preſerve his Country. And doubtleſs theſe are Great and brave conſiderations, but they are *limited* and *finite* : and Sick of two Defects, (for the moſt part) that are incurable. They were Sacrifices of Obedience to falſe Gods, plain Idolatry, and attended with an ignorant Loftineſs and Height of Mind, that confided in them : and beſides this, they aſpired to little more then a Glorious name in following Ages.

WHEREAS the Chriſtian makes all Kind of Graces to meet and concentre in every Action, Wiſdom, Goodneſs, Juſtice, Courage, Temperance, Prudence, Humility, Penitence, Patience, Meekneſs, Liberality, Cheerfulneſs, Gratitude, Joy in the Holy Ghoſt, Devotion, Piety, Faith, Hope, Charity, all Kind of Holineſs. And his Action extends to all the Objects of theſe Graces, and includes their Cauſes. He remembers the infinite Obligations that are laid upon him by that Deity, which

infinitely

infinitely Loves him ; the Benefit of the Creation, and the Glory of the Divine Image, the Guilt of fall, and that blot and miſery that lyes upon him, the Wonder of his Redemption, and the Love of Chriſt, his Death and Paſſion, the Miraculous Pains and Endeavors of GOD in all Ages, to reclaim him, the Giving of the Holy Ghoſt, and his holy Baptiſm, the New Covenant which he is in with GOD, the Height and Glory of his Place and ſtation, the Beauty of the World, and his Dominion over all the Living Creatures, the Joy and Amity of all the Angels, the Benefit and Welfare of all his Neighbours the Joy and Proſperity of future Ages ; the Glory of GOD, the Honour of his Church, and the Propagation of Religion, the Salvation of others Souls, and the Eternal State and condition of his own, the Acquiſition of a Cœleſtial and Eternal Kingdom, and the Delight he taketh in an infinite Sphere of Eternal Joys, the fervent Deſire he has to be Grateful to the Almighty ; all theſe by the Light of his Divine and Cœleſtial Knowledge enter into the Act, for want of which the other work, that is wrought by an Ignorant Heathen, is in a Manner rightly called *a Work of Darkneſs.*

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I do not ſpeak this, as if I would diſcourage a Heathen from doing the Beſt that he is able; or condemn thoſe reaſons upon which he proceedeth in his Vertuous Deeds; No, nor as if all this were neceſſary to the Acceptance of an Action. But to ſhew how highly Chriſtianity does ennoble the Soul of Man, how far more ſublime its Principles are, and how far more perfect it makes his Actions: When they are what they may be: And withal to provoke Chriſtians to a more Intelligent and lofty Practice of Chriſtian Vertues, leſt they differ not in their Morals from the better ſort of Heathens. All theſe things are neceſſary to the perfection of an Action, tho not to its Acceptance; And GODS Omnipreſence, and Power, and Wiſdom, and Love ought to be conſidered in all places, among all Perſons, upon all occaſions; And the Blood of Chriſt, and the infinite Glory of Eternal Bliſs. But that which above all I chiefly intend, is to ſhew what influence the great Perfection of Felicity hath upon all our Vertues: not only to ſtir us up to do them, but by entering their Conſtitution, to inſpire them with their Beauty and form

for

for their fuller Luſtre, Glory and Perfection: That we may ſee alſo, how Great and Tranſcendent that Life muſt be, wherein every Act is capable of ſo much Majeſty and Magnificence, if I may ſo ſpeak, by reaſon of the variety of its Ends and Cauſes. And how abominable and abſurd they are all that exclude GOD out of their Thoughts and Conſiderations; Who is alone the Fountain of all the Beauty in every Vertuous Deed, and the proper fulneſs, Cauſe and End of all its Perfection!

HOW Ambitious we ought to be of Knowledge, which is the Light wherein we are to adorn and compleat our ſelves, we may learn and collect from all that is ſaid. It is rightly called *the Key of Knowledge* it admits us into the ſpacious Receſſes of every Vertue, openeth the Gate by which we enter into the Paths of Righteouſneſs, that lead to the Temple and Palace of Bliſs. Where all the Treaſuries of Wiſdome are expoſed to the Eye of the Soul, tho hidden from the World. How Great and Amiable every Vertue is, how Great and Perfect it may be made, is only diſcerned by *the Eye of Knowledge*. It is by this alone that men come to diſcern

 how

how full of Reaſon Religion is, and with what Joy and Security and Sweetneſs it may be practiſed.

CHAP. IX.

Wiſdom is ſeated in the Will, it attaineth beſt of all poſſible Ends by the beſt of all poſſible Means.

KNOWLEDGE, how excellent ſoever it may be conceived, is without Wiſdome like ſtill without Practice; which whether, it be in Muſick, or Painting, or in any other Art, as Government, Navigation, Preaching, Judicature, is altogether vain and fruitleſs, if it be not reduced into Act and Exerciſe. For Wiſdome is that Excellent Habit of Soul by which we chuſe the moſt Excellent End of all thoſe which may be Known, and actually proſecute it, by the beſt Means that are conducive thereunto.

TO Know the beſt of all poſſible Ends and not to embrace it, is the greateſt folly in the World. To chuſe and embrace it, without Endeavouring after it, is a folly contending with the other for E-

Eminence. To chuſe any means leſs then the beſt in Order thereunto, is a new piece of folly, even then when we purſue what Wiſdom requires. For no leſs than the beſt of all poſſible Means is requiſite to the Acquiſition of the beſt of all poſſible Ends. And by all this we diſcern, that Wiſdome is not a meer Speculation of Excellent Things, but a Practical Habit, by Vertue of which we actually atchieve and compleat our Happineſs. For it is impoſſible for the beſt of Means (when they are well uſed) to fail; we may grow remiſs, and ſuſpend our Endeavor, which is another Kind of folly, and ſo be diverted from the beſt of all poſſible Means by ſome ſtrong Temptation, or ceaſe from uſing them through our own Inconſtancy, or yield to ſome Light and eaſie Allurement, or be diſcouraged by ſome terrible Danger, and thus may abandon the Beſt of all Ends, but without ſome ſuch folly it can never be loſt.

POSSIBILITIES are innumerable, ſo that nothing leſs than infinite Wiſdome can find out that which is abſolutely the Beſt. But when the beſt of all poſſible Ends is by infinite Wiſ-

dome ſound out, it is an Eaſie thing for Wiſdome to diſcover that End to the Knowledge of others, to whom it is able to communicate it ſelf by way of Gift and Participation.

WHAT the beſt of all poſſible Ends is, only GOD fully comprehendeth. But in General it is ſuch, that it includeth all Kind of Goods in the higheſt Perfection, infinite varieties and Degrees of Poſſibility *turned into Act*, all Sweetneſs and Beauty, Empire, Dominion, and Power, all Riches, Pleaſures, and Honors, Victories, and Triumphs, and Poſſeſſions, will be in it, and nothing poſſible or Deſirable be wanting to it. GOD alone is the Beſt of all poſſible Ends, who includeth all things in himſelf as their Cauſe, and End: the Perfection of his Will is his Bleſſedneſs and Glory, and his Eſſence the only Means by which he can attain unto it. By himſelf it is that we come unto him in a manner afterward more fully to be explained. His Eſſence is the Beſt of all poſſible Means, by which he attains himſelf, and by which he is enjoyed. Our Conformity to his Eſſence is our Way, by a Wiſe Application of our Souls to that Eternal Act which is his End.

THAT Sweetneſs and Beauty are Attributes of the beſt of all poſſible Ends, is evident and clear: As it is alſo that theſe muſt be infinite in their Degree and Meaſure, becauſe nothing but what is infinitely convenient, is abſolutely Eligible. Now what is infinitely convenient is infinitely Sweet and Beautiful. What is infinitely Deſirable is infinitely Good, becauſe it is Agreeable to that Love wherewith every Exiſtence intends it ſelf, and purſues its own ſublime Happineſs.

IT is eaſie to conceive how GOD ſhould be the End of his Creatures, but how he ſhould really be his own End is difficult to underſtand: Becauſe his Creatures are Defective, and have ſomething beſides themſelves to aſpire after: but GOD from all Eternity is infinitely perfect, and being all that he can be, needeth nothing that he can endeavor to attain. But if we conſider the nature of Wiſdome, which is a voluntary Act, we may be freed from the Deſpair of underſtanding the Myſtery. For Wiſdome muſt of neceſſity intend it ſelf in its Operations, becauſe it becometh Wiſdome by doing the Beſt of all Excel-

lent Things, and doth them all that it may be Wiſdome, or Wiſe in doing them. It implies Deliberation and Freedome; being a Vertue ſeated in the Will and Underſtanding. It implies a Power of Knowing, and Chuſing, and Doing all Things, it conſiſteth not in the Power of Knowing only, nor in Power of Chuſing, nor in the Power of Doing. Nothing elſe is Wiſdome, but to chuſe and do what we Know is abſolutely moſt Excellent. Wiſdome then is founded in the Act of Doing, nay it is the Act of Doing all that is Excellent. And if it be a free and voluntary Act, as it muſt needs be, becauſe nothing is Wiſdome, but that which guideth it ſelf by Counſel freely, to a Known End, which it diſcerneth to be moſt Excellent, it implies an Ability to forbear, in him that is wiſe, by chuſing to do what he might forbear. Had it forborn to do what is moſt Excellent, it had turned into folly, becauſe it had by that means loſt the moſt Excellent End: but by chuſing to do all that was beſt, it became an act of Wiſdome; which being moſt Lovely, it chiefly deſired to be. And ſo by Chuſing and Doing the moſt Excellent

of Things, begot it ſelf; and by it ſelf proceeded to all its Operations, which muſt needs be infinite, if Wiſdome be ſo, becauſe any thing leſs would (if reſted in) be infinitely Defective.

THAT Riches and Pleaſures may be infinite, is evident from the Nature and extent of ſpace, which is illimited and Endleſs, from the Omnipreſence and Eternity of GOD, in which there is infinite Room for innumerable varieties, eſpecially from his Wiſdom and Goodneſs which are *Infinite Treaſures.* It appears alſo from his Almighty Power, which is able in all Parts of his Omnipreſence and Eternity, to work without any Bound or Period, without ceſſation at once to work in all Places of his Dominion, and throughout all his Immenſity to act, and do what he will. So that in one Inſtant he can fill both Eternity and Time with enjoyments, Every Part and Particle of which ſhall be infinitely Delightful, becauſe of the vigor of his Eternal Power in very Operation. Thus is he intirely Acting in Heaven, and Earth, and Hell, at the ſame time, and at all conceiva-

ble Diſtances beyond all Heavens ever Acting, becauſe he is Willing Decreeing ſeeing and ruling there, and every where accompliſhing his Counſel and Pleaſure. His Eſſence and his Will are both the ſame, his Eſſence is his Act, and his Act his Pleaſure.

BY exerting his Almighty Power he begot that Act, which is the Means and End of all his Endeavors. An Act of Wiſdome infinite and Eternal is his Bleſſedneſs and Glory. We muſt take heed of conceiving GOD to be one Thing, and his Act another, for all his Wiſdom and Goodneſs, all his Bleſſedneſs, and Life, and Glory are in the Act, by which he became the Fountain and the End of all Things. He became ſo freely, and yet was ſo by his Eſſence from everlaſting, for Eternity is an infinite Length of Duration, altogether preſent in all its parts in a Stable manner. To fill one part of ſpace with Treaſures, and leave another Empty, was not Wiſe. Common Reaſon will inſtruct us, that it is better to have all ſpaces full of Delights, than ſome few or none. And by his infinite Wiſdome it is that he Knows how to enjoy, what

what he never needed, and to improve his Enjoyments by giving them away.

INFINITE and Eternal Wiſdom does not onely imply the Poſſibility, but the certain Reality and Exiſtence of Eternal Treaſures. Where leaſt you ſhould wonder how ſuch ſhould be infinite, you muſt needs be informed that God is his own beſt and moſt perfect Treaſure. For if Treaſures are by nature thoſe precious Things, which are Means whereby we acquire our Ends, or thoſe Things which we moſt Eſteem, as the Sovereign Objects of our Joy; GOD is in both thoſe reſpects his own *Wealth*, becauſe his Eſſence is the *Means* by which he atchieveth all his ends, and the Sovereign End of all thoſe Means which he by his Wiſdom uſeth for his Ends. *For of him, and by him, and to him are all things*: As the Scripture witneſſeth. Matter is the Dreg of Nature, and Dead without Power; Power is the Abyſs of Nature, but void without act: Act is the Top and Perfection of Nature, it is the fulneſs of Power, the fountain and the means of all that is; for Power by transforming it ſelf,

ſelf into Act, becometh, an act, and by that Act produceth and perfecteth all its Works both outward and inward; ſo is it the Means of all its Productions: being ſo infinitely Simple and various together, that nothing but Power exerting it ſelf is in the Nature of the Act by which it is exerted. All the Eſſence of that Act is the compleat Exertion of Eternal Power, and yet to it alone we aſcribe the Original and Means of all: it is the Cauſe, and Means and End of it ſelf, as well as of other Things, which for its own ſake, are produced by it. For idle Power can do nothing: Meer Power is neither the Cauſe, nor the Means, nor the End of any thing. Power not Idle, but exerted, and throughly employed, is all Act: And this is the Cauſe of all its Productions, becauſe of this Power exerting it ſelf they ſpring: and the Means of all, becauſe by this Power exerting it ſelf, they are; and the End of all, becauſe it did all, that it might be not *Idle*, but Power *Exerting* it ſelf, or a Glorious Act in its full Perfection.

IT was an effect of infinite Wiſdom, wherein GOD by one Act acquired himſelf

ſelf, and all his Dominion, prepared his own, and his Creatures bleſſedneſs, made himſelf and all his Kingdome Glorious. But this is ſcarcely intelligible, becauſe the manner of his Life is incomprehenſible: we cannot tell how to conceive, what the Learned conſtantly affirm, that all Eternity is at one Time. All I ſhall obſerve in Order to the explaining of this Myſtery, is onely this, that tho the World begins and Ends with Time, yet Eternity does immutably include Time, and the Operations of Divine Wiſdome are various, and exactly fitted to their ſeveral Seaſons, yet all the parts of Eternity are filled with Operations, which, tho they are one in GOD, like that of ſhining in the Sun, are manifold in Effects, as the Beams of the Sun in their different Works among all the Creatures.

IT is a natural Effect of infinite Wiſdome to make every of its Treaſures ſuitable to its own excellence. And that the Wiſdome of GOD has done, by making every the ſmalleſt Thing in his Kingdome infinitely ſerviceable in its Place, and ſtation, for the manifeſting of his Wiſdom Goodneſs, and Glory to the Eye of a clear

clear Beholder. And this he hath done by making all his Kingdome oneIntire Object, and every Thing in it a Part of that Whole, Relating to all the innumerable Parts, receiving a Beauty from all, & communicating a Beauty to all, even to all objects throughout all Eternity. While every one among Millions of Spectators, is endued with an Endleſs Underſtanding to ſee all, and enjoy all in its Relations, Beauties, and Services.

I cannot ſtand to enlarge on this, otherwiſe I might illuſtrate it by a familiar Example. No ſingle Part of a ſtately Monument is ſo Beautiful out of its Place, as it is in its Place: becauſe if it be ſeen alone, it is not underſtood; for the Beauty that reſults from all, conſiſts in Order and Symmetry, which by any Diviſion is broken to pieces. He Knoweth nothing as he ought to Know, who thinks he Knoweth any thing, without ſeeing its Place, and the Manner how it relateth to GOD, Angels and Men, and to all the Creatures in Earth, Heaven, and Hell, Time, and Eternity.

IT is an Act of Wiſdome to prize and enjoy, what is by Wiſdome prepa-

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red, and Becauſe infinite Wiſdome includeth all Wiſdome, infinite Wiſdome at once Knoweth, Chuſeth, Doth, Eſteemeth, and Enjoyeth, all that is Excellent. It is an Act of Wiſdome to make ones ſelf Good and Delightful to others, becauſe Honor, and Peace, and Amity, are founded therein. It is infinite Wiſdome to become infinitely Good and Delightful to others, and for that cauſe to be infinite in Bounty. For what is infinitely Good is infinitely *Glorious*. And therefore is it, that GOD needing Nothing in himſelf, gives all Things to others, Gives them in enjoying them, enjoys in Giving them, while his Goodneſs delights in the Felicity of others, and in being the Felicity of others. For by making them Great and Bleſſed he magnifieth himſelf; and by repleniſhing them increaſeth his Treaſures.

HOW little ſoever of this you are able to conceive, you may underſtand, that to be like GOD is the way to be Happy: And that, if GOD hath put it in your Power to be like him, it is the extremeſt Madneſs in the VVorld to abuſe your Power, and to neglect his Treaſures, but it is infinite VViſdome by the

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the beſt of all poſſible Means to embrace and enjoy them, Becauſe an infinite End is thereby attained, even GOD himſelf, who is thereby made the portion of the Soul, and its Reward forever.

THE beſt of all poſſible Means whereby we can acquire his Eternal Treaſures, is to imitate GOD in our Thoughts and Actions; to exert our Powers after his Similitude, and to attain his Image, which is after GOD in *Knowledg, Righteouſneſs*, and *true Holineſs*. For by Knowing all Things, as GOD Knoweth them, we transform our Souls into an Act of Knowledge, moſt Bright and Glorions: By Loving all Things as GOD Loveth them, we transform our VVills into an Act of Love, which is moſt Sweet and Bleſſed. VVe enrich and Beautifie our ſelves with the Image of his Goodneſs, while we communicate our Souls (in our Powers) to all Objects in his whole Eternity. VVe magnifie our ſelves by magnifying Him in all his Works: We do right to our ſelves by doing right to GOD, and all other Things. VVhich for as much as we muſt here on Earth learn by Degrees, and can never

ver perfectly accompliſh the VVork, till it is given us in Heaven, it is VViſdome to walk in the Paths of Righteouſneſs as far as we are able, and to do thoſe Things here, tho ſmall and defective, which he will recompence with a Reward ſo perfect hereafter.

IF ever we be ſo happy as to come to Heaven, his VViſdome ſhall be our VViſdom, his Greatneſs our Greatneſs, his Bleſſedneſs our Bleſſedneſs, his Glory our Glory. All his Joys and Treaſures ſhall be ours, his Life and Love ours, and Himſelf ours for evermore.

HIS VViſdome is made ours becauſe it is the Light in which we ſhall ſee Light, and learn thereby to inherit all Things: the Exemplar and Original of our VViſdome, the Fountain and Patern of all our Joys, the Author and Inventor of all our Delights, the End and Sum of all our Deſires, the Means of all our Felicity, our very Bleſſedneſs and Glory.

CHAP.

CHAP. X.

Of Righteouſneſs. How Wiſdome, Juſtice, and Right Reaſon are ſhut up in its Nature. What GOD doth, and what we acquire, by the Exerciſe of this Vertue.

RIGHTEOUSNESS and VViſdome are neer allyed. For to be Juſt towards all Objects is to render them their ſpiritual Due, their *Due Eſteem*. It is VViſdome, becauſe thereby we attain our End, and enjoy their Excellency. It is Right Reaſon, becauſe to value all Things juſt as they are, rendering to them neither more nor leſs then they deſerve, is to do Right to our ſelves and them, it is a Vertue, becauſe by force thereof we attain our Happineſs.

For the better underſtanding of this Vertue we muſt Know that there is a Righteouſneſs of Apprehenſion, a Righteouſneſs of Eſteem, a Righteouſneſs of Choiſe, and a Righteouſneſs of Action. Righteouſneſs of Thought is that Habit by

by Vertue of which we think aright; forming and framing within our ſelves aright Apprehenſions of all Objects whatſoever. This, tho it be the Firſt and ſmalleſt Part of Righteouſneſs, is of Great importance; becauſe no man can uſe that aright, the Nature of which he does not apprehend. He that miſtakes his Hand for his Meat, will riſe hungry from Table. He that miſtakes a Fiddle for an Axe, will neither cut Wood well, nor make good Muſick. The Miſapprehenſion of Great and Tranſcendent Objects, whether viſible or Spiritual, is not perhaps ſo Groſs, but more pernicious and Deſtructive. He that apprehends GOD to be a Tyrant, can neither honour GOD, nor Love him, nor enjoy him. He that takes Vertues to be vices, and apprehends all the Actions of Religion unpleaſant will loath and avoid them. He, that conceits Nothing in the World to be his own but his low Cottage and courſe diet, will think it needleſs to praiſe his Maker, and will deny himſelf to be happy in thoſe narrow and Mean enjoyments. He that thinks all the wealth is ſhut up in a Trunk of Gold, will little regard the Magnificence of the Heavens

vens, the Light of the Sun, or the Beauty of the Univerſe.

RIGHTEOUSNESS in eſteem is that Habit, by Vertue of which we value all things according as their Worth and Merit requires. It preſuppoſes a right Apprehenſion of their Goodneſs, a clear Knowledge of all their excellencies. It is a Vertue by which we give to every thing that place in our Soul which they hold in Nature. It is wonderful both for its extent, and Value. For there is Room enough for all Objects in the eſteem of the Soul, and it is by eſteem that they are honoured, perfected and enjoyed.

A wiſe man will actually Extend his Thoughts to all Objects in Heaven and Earth, for fear of loſing the Pleaſure that afford him, which muſt neceſſarily ſpring from his eſteem of their excellence.

HONOUR and Eſteem are neer a kin. How the Creatures are honoured by eſteem, needeth not to be unfolded: But how they are perfected by it, is a little Myſterious. A thing is then perfected when it attains its End. Now the End for which all things were made

is that they may be ſeen and enjoyed. They are ſeen that they may be eſteemed, and by an intelligent and right eſteem are all enjoyed. In our eſteem therefore they find and attain their end, and by attaining that are conſequently perfected. The Application of *Actives* to *Paſſives* is a myſtery in Nature of very great and General Importance; In all Pleaſures, Cures, and Productions. All ſatiſfactions, Joys, and Praiſes are the happy off-ſpring of Powers and Objects well united. Both the one and the other would lie void and barren if they never met together: and when they meet their Union muſt be regular, wiſe and holy.

GOD is an Object of Mans Eſteem: Which unleſs it were able to render him his Due and Quadrat with his Excellencies, a man could never be *Righteous* towards GOD. For that Eſteem is void of Righteouſneſs, that either exceeds, or falls ſhort of its Object. If it becometh us, *to fulfil all Righteouſneſs*, it becometh GOD, to endue us with the Power of Eſteeming all, that is Good and Excellent, according to the Worth and Value thereof. For which cauſe He enables

us to Eſteem all that we can ſee in Heaven and Earth, and in the Heaven of Heavens. For this Eſteem is the Foundation of that choiſe which is the Original Spring of all excellent Actions. Even GOD himſelf meeteth his Honour in the eſteem of our Souls. He is injured by the Sacrilegious Impiety that robs him of his Eſteem; being infinitely Quick and Tender in apprehending, he is more jealous of his Honour, and more grieved when he loſeth it then any other. His Wiſdom and his Love are infinitly offended, when they are ſlighted and profaned; but pleaſed extreamly when they are ſanctified and honored: and that they are by a juſt Eſteem. And for this cauſe he hath made us able to attend him in all his Works, and in all his ways, and to have Communion with him in all his Counſels and Perfection
Jo. 3.35. that as our Saviour ſaith, *The Fathe loveth the Son, and hath given al things into his hand*, And again, *Th*
Joh. 5.20. *Father loveth the Son, and ſheweth him al things that himſelf doth*: ſo we might become the Sons of GOD and ſee his Lov and to delight in all that he hath done fo
Joh. 15.15. us. For which cauſe he afterwards ſaith, *Henceforth*

Henceforth I call you not Servants, for the Servant Knoweth not what his Lord doth. But I have called you friends, for all Things that I have heard of my Father, I have made Known unto you.

THE Omnipreſence and Eternity of GOD are ſo far from filling the Soul, that they fit it only to be filled with infinite Objects. For by the Indwelling of GOD all Objects are infuſ'ed, and contained within. The Spiritual Room of the Mind is Tranſcendent to Time and Place, becauſe all Time and Place are contained therein: There is a Room in the Knowledge for all Intelligible Objects: A Room in our Eſteem for all that is worthy of our Care and Deſire. I confeſs this Room is ſtrange and Myſterious. It is the Greateſt Miracle perhaps in Nature. For it is an infinite Sphere in a Point, an Immenſity in a Centre, an Eternity in a Moment. We feel it, tho we cannot underſtand it.

WHATEVER we cloſe our Eye againſt, we exclude out of our Knowledge. Whatſoever we Hate, we reject, tho we Know it. We give a Place in our Heart only to that, which we receive and embrace with a Kind Affection.

ETERNITY

ETERNITY it ſelf is an Object of Eſteem, and ſo it is the infinity of Almighty GOD: there are infinite Cauſes for which they ought to be Eſteemed Our Eſteem of theſe cannot be abridged, for upon the leaſt ſubſtraction of the ſmalleſt Part, Infinity is loſt, and ſo is Eternity. We muſt be able to eſteem the utmoſt Extent of every Perfection of GOD, or our *Righteouſneſs* in relation to that will be infinitely Defective. The Proportion, between our Eſteem and its Object, is that wherein Righteouſneſs is ſeated, if our Eſteem be finite, it is utterly deſtroyed: for where the Object is infinite, inſteed of Proportion, there is infinite Diſproportion.

FROM Righteouſneſs in Eſteem we proceed to Righteouſneſs in Choice. We weigh and conſider what is fitteſt to be valued, and what we find of greateſt Eſteem, we moſt deſire. To prefer the Better above the worſe is a righteous Choiſe; but to prefer the Worſe, is abominable Impiety. The Election of GOD may be more ſtrictly, or Generally conceived. His Election of particular perſons from the Rebellious Maſs of Mankind to be employed, as Miniſters,

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in reſtoring the reſidue, is a matter of Grace; which as Arbitrary and free, is occaſioned by the Accident of their General Rebellion, and his Mercy thereupon. Howbeit it is Righteous: for he does Right to himſelf, and to all his Creatures, and Perfections therein. For thereby notwithſtanding the univerſal Apoſtaſie of the World, he upholdeth and continueth his Righteous Kingdome. But the *Primitive Election* (by which, when he had conſidered the nature of all Poſſible Things, he choſe the fitteſt and the Beſt) was wholy Natural. For according to the Merit of all Objects he choſe them, which Merit nevertheleſs was to be infuſed by himſelf, in their firſt Creation. Whether a ſtar were a Thing fit to be made, whether the Sun ſhould be limited, whether his Image ſhould be infinite, whether naked Spirits, or Bodies ſhould be created, or Bodies and Spirits perſonally united; Whether Men ſhould at firſt Inſtant be placed in Glory, or in an Eſtate of Trial, whether when they fell into Sin they ſhould be redeemed or no, what Laws were moſt fitting under the Covenant of Works, what conditions wer

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moſt proper for the Covenant of Grace; What Helps and Aſſiſtances Men ſhould have, what Impediments and Obſtacles; all theſe and many Millions of Objects more paſſed his Examination, in order to the Perfection of his Kingdome: as it did alſo whether he ſhould *Create* a Kingdome or no? and look what ſurpaſſed in Eſteem, as beſt and moſt Eligible, that he choſe to create, and Perform. To fail in a Tittle had been an nfinite fault, becauſe had he in any one perticular preferred the Worſe above the better he had contracted a Blot upon his own Wiſdome and Goodneſs, and made the whole Creation deformed. For there is ſuch a Love to Righteouſneſs implanted in our Natures, that ſhould GOD be unjuſt to a poor Indian beyond the Seas, we ſhould be grieved at the Blemiſh, and any Blemiſh in him would blaſt our Felicity. For the Juſtice of the Soul is an impartial Thing, and its Severity Greateſt, where its Expectations is the Higheſt. It is more eaſie with GOD to be infinitely Wiſe then with Man to be any thing; He may be Exact and perfect in every action with Greater Eaſe, then any other of his Creatures can, becauſe he is Almighty, Omniſcient, and

Omnipreſent

Omnipreſent: all the Advantages of his Wiſdom, and Knowledge, and Goodneſs, and Power, would be Aggravations of his fault ſhould he Sin againſt himſelf. The leaſt offence would be an infinite Blot in him becauſe committed againſt all Wiſdome, Goodneſs, and Power, and a miſery to us, becauſe it would tend to the Ruine of his Creatures: The Accurate Perfection which he acquires in all his Ways, (having to do with ſo many millions of Objects) becomes our infinite Joy, our Amazement and Wonder, a Tranſcendent Cauſe of Complacency and Adoration, it fills Eternity with Delights and Praiſes. The poſſibility of doing otherwiſe, in him that is Subject to no Laws awakens our Concernment: But the prevention of our fear, by the eſtabliſhment of our Security, ſupplies our contentment, he is an Abſolute and free Agent, and therefore we may fear a miſcarriage in his Choiſe: but as from all Eternity he hath determined himſelf, and is by his Eſſence an Eternal Act of Wiſdom and Righteouſneſs, he ſecures our Felicity and makes it more Great, becauſe he is not impoſed on by another, but freely of himſelf, de-

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lights in the moſt Excellent things.

THIS relateth to the Righteouſneſs of action, whereby GOD did execute all his Decrees, and *does* Eternally. For Nothing is paſt, but all things in him are immediately neer and preſent for ever. If you deſire further Information, concerning the Nature of Righteous Actions, Thoſe Actions are properly called Righteous, that are adequately fitted to their ends and Cauſes. And in this reſpect there is in every being under ſeveral Circumſtances a ſeveral Righteouſneſs.

THE Effect of Righteouſneſs with men is Peace and Aſſurance for ever: becauſe Righteous men are Agreable to GOD and all his Creatures: rightly anſwer all their Natures, and aſſiſt in the Harmony of the whole Creation. It is Fruition and Bleſſedneſs, becauſe all the perfection and Goodneſs of GOD is, with his Kingdome, received into the Soul, by the Righteous eſteem of all Objects. It is the Beauty and Glory of the Inward Man, becauſe a voluntary Agent, that does incline himſelf to ſuch excellent Actions, is highly Amiable and and Delightful to be ſeen; Not only becauſe his ſoul is transformed into an

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Intelligible World, tranſcendent to all that is created, by the *Ideas* of GOD, and his Works erected in the mind, but his *Affections* are framed in a living and incomparable Order, according as every Cauſe and Object requires. There is ſomething in the Soul of a Righteous man, that fitly anſwers all Obligations and Rewards, It is transformed into the Image of GOD in ſuch a ſort, that in the *Righteous Act*, which it becomes, GOD for ever dwelleth and appeareth.

THE Effect of Righteouſneſs in GOD is ſo Great, that whereas all Impoſſibles are ſtark naught, all things which it is poſſible for GOD to do, are fair aad excellent, all the Beſt are made actual, by the execution of his Righteous Decree. By this the Son of GOD is in the boſom of the Father, and the Spirit of GOD proceedeth throughout all Eternities to his own perfection. For the Righteouſneſs of GOD is not like the Righteouſneſs of Men, that may be permitted to ſleep, and intermit their Operations, an Accidental Habit, diſtinct from their Eſſence, which may ſometimes exiſt, when it doth not work

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but it is Quick and Powerful, and ever in action and is indeed the Act it ſelf which is his eternal Eſſence and his Son begotten of it ſelf for ever. *For Wiſdom* Wiſ. 7. *is more moving then any motion, ſhe paſſeth and goeth through all things by reaſon* of her *Pureneſs*, *It is the Breath of the Power of* G O D, *and a pure Influence flowing from the Glory of the Almighty, the Brightneſs of the Everlaſting Light, the unſpotted Mirror of the Power of* G O D, *and the Image of his Goodneſs. Being One it can do all things, and remaining in it ſelf, maketh all things new, and in all Ages entering into holy Souls, ſhe maketh them Friends of* G O D, *and Prophets.* G O D S Righteouſneſs is the end and effect of it ſelf. His Eſſence is an infinite and Eternal Act of Righteouſneſs and Wiſdome, which filleth his Kingdom with the Majeſty of its Glory, and by coming into Being in a voluntary Manner giveth to all Things their Eſſence, and Perfection. Becauſe it cometh into Being in a voluntary manner it is myſterious and incomprehenſible.

THE Glory of this Act is derived from himſelf, and ſpringeth purely from the Perfection of its pleaſure. Of its Pleaſure

Pleaſure it is what it is, and as the Son of G O D is L I G H T of L I G H T, ſo he is Wiſdome of Wiſdome, Righteouſneſs of Righteouſneſs, Life of Life, and Goodneſs of Godneſs. For it is infinite VViſdome that found out the Perfection of this Act, and Eternal Righteouſneſs that firſt atcheived it. The Righteouſneſs atcheived could not ſpring from any but Eternal Righteouſneſs in it ſelf atcheiving it, which is unbegotten in the Perſon of the Father, Begotten in the Perſon of the Son, and Proceeding in the Perſon of the Holy Ghoſt to all its Creatures and Operations, in its Actions, exiſting and abiding Perfect for ever.

IN GOD, to *Act* and to *Be*, are the ſame Thing. Upon the ſuſpenſion of his act, his Eſſence would be gone; whereas our Eſſence may without its Act, or Operation, remain. And if his Act exiſteth, by Acting, his Righteouſneſs is, and exiſteth of it ſelf, and by it ſelf compleateth its Eſſence forever. It is not the Power of being Righteous, but the Exertion of that Power, which is the Parent of Eternal Righteouſneſs.

GOD, having ſuch an infinite Delight in the Righteous Act, which *himſelf*,

himſelf, is, deſigned to make *us* ſuch Righteous Acts as *himſelf* is. And when we perfectly do what we ought, we ſhall in Operation and Extent be like unto him, being *perfect, as our Father which is in Heaven is perfect*, for *we ſhall ſee as we are ſeen, and Know as we are Known.* In the mean time GOD hath taken care to endue us with Power, to make our perticular Actions compleatly Righteous. Every little Act we perform is a fruit & Off-ſpring of the whole Creation, infinite Love is delighted by it, infinite Glory and Bleſſedneſs acquired. A Creature of infinite Value is preſerved, the Crown is put upon all GODS VVorks, and all the Spectators, Angels and Men, are Eternally pleaſed. For being done it is admitted into Eternity, and ſhall remain in its Place, and be viſible forever. *For the Lord will Come, who both*
1 Cor. 4. 5. *will bring to Light the hidden Things of Darkneſs, and will make manifeſt the Counſels of the Hearts: And then ſhall every man have Praiſe of GOD.* All that was done ſhall be remembred forever, and be praiſed and admired by the Holy Angels, Eſteemed by all Saints, and Crowned with Acceptance by

by GOD Almighty. VVhich will turn to the Joy of the Righteous, becauſe of the innate Goodneſs of their Souls, which moveth them to delight in nothing more then in becoming (in all their Righteous Actions) Objects of Complacency to GOD and his Creatures.

CHAP. XI.

Of Goodneſs Natural, Moral and Divine; its Nature deſcribed, The Benefits and Works of Goodneſs.

GOODNESS is a vertue of the firſt Eſtate, a Divine Perfection in GOD by which he is, and enjoys his Bleſſedneſs. In Men it is an Habit or an Act of the Soul, by force of which they Love, and delight in all that is Bleſſed. 'Tis that by which all Creatures Communicate themſelves to others Benefit, all Living Creatures affect others, and delight in doing Good unto them. In GOD it is that infinite and Eternal Act from which all other Goodneſſes ſpring, and on which they depend. The Nature of Goodneſs is founded in a *Convenience*, between

the *Counſel* and *Deſign* of the Actor. It is a hard matter to define it, but it is ſomething like *a willing Conformity to the Intereſts and Affections of his fellow Creatures*, attended with a voluntary Convenience in a perſon Obliged and ſubject to Laws, to all thoſe Obligations that are laid upon him, & to all the Rewards that are ſet before him, but eſpecially to the Deſires and Commands of his Superior, to whom he Naturally owes himſelf and deſires to be pleaſing. To Act upon Great and Mighty Principles, in a vigorous free and Generous Manner, for the ſake of thoſe that obliged him, and for the ſake of thoſe to whom his Kindneſs is ſhewn, increaſes the *Meaſure* of Moral Goodneſs; but its Perfection is ſeated in a Loyal Reſpect, and Perfect Gratitude to GOD Almighty. Who, by being infinitely Good to us, has infuſed and created ſuch a Goodneſs in the Soul, that its principal Joy and Delight is to pleaſe him. For tho all Creatures conſult themſelves & their own Preſervation, yet the force of Gratitude upon an Ingenuous Soul is very powerful. Moral Goodneſs is an Alacrity and Readineſs of the Will, to ſacrifice it ſelf, upon conſidera-

tion of the Benefits a Man hath received, to anothers Benefit, Enjoyment, Comfort, Satisfaction.

DIVINE Goodneſs is an Active and Eternal Principle, ſtirring up it ſelf without Obligation or reward, to do the beſt and moſt excellent Things in an Eternal manner. It is proper only to GOD; Its Excellency is Supreme, its Beauty infinite, its Meaſure endleſs, its Nature ineffable, its Perfection unconceiveable. It hath no Cauſe, but it is the Cauſe of all other Things whatſoever. It is a *Living* and *Eternal Act* of free and undeſerved Love, an indeficient Ocean of Bounty, which can never be fathomed, or (by finite Degrees be) wholy received. It is *Inviſible* in its Eſſence, but *Apparent* in its effects; Incomprehenſible, but manifeſt enough, to be *believed* and *adored*. It is an infinite and Eternal Eſſence, which is Good to it ſelf, by being Good to all, infinitely Good to it ſelf, by being without Bound or Meaſure Good to all its Objects. It is an infinite and Eternal Act, which continually ponders and infinitely intends the Welfare of others, and eſtabliſhes its own (in a voluntary manner) by that intention: An Act whoſe [illegible]

is ſeated in the Preparation of all Delights and the Communication of all its Glories. Its Felicity is Eternal and Infinite, yet ſeated intirely in the Felicity of others. It doth infinite Good, to all its Recipients Meerly for the ſake of the Excellency of the Act of *Doing Good*. It delighteth in the Excellency of that Act, and uſeth all its power in doing Good, that the Act in which it delighteth might be infinitely perfect. And the perfect Act in which it finally reſteth is the Goodneſs which all adore and deſire. Its Sovereign Joy and Pleaſure, is to be delightful to others. All its Creatures are Delightful to it ſelf, only as they imitate, and receive its Goodneſs. Should we run into its Properties, they are innumerable and Endleſs; but as infinite in Beauty, as variety and greatneſs. It is the utmoſt Height of all Goodneſs as well as the Original, and end of all. It exceedeth Moral Goodneſs, as much as that exceedeth Natural, and infinitely more. In Phyſical Goodneſs there is a Mechanical fitneſs, and Dead convenience: but all it can pretend to, is the Benefit and Pleaſure of Moral Agents. For the Sun, and Moon, and
Stars

Stars, and Trees, and Seas, and Minerals are made for Men. Whereas Moral Goodneſs is made to enjoy all Phyſical Goodneſs, that in a higher ſphere it might be pleaſing to GOD and is immediately ſubſervient to his Divine & Eſſential Goodneſs.

THIS *Divine* Goodneſs is the firſt Perfection of the efficient Cauſe of the Worlds Creation, which of neceſſity derives an immediate Excellency into all the Creatures, becauſe it is the moſt Communicative and active Principle that is. But the Neceſſity is attended with a Liberty no leſs then infinite. For it freely pleaſeth it ſelf in all its operations, and its Pleaſure is to delight it ſelf in the Acquiſition of Felicity for others. Its freedom is a neceſſary Circumſtance of its operation. For the Glory of its inclination and Kindneſs could not be, much leſs be ſeen, did it act by Neceſſity of Nature, Impoſition, Chance or Accident. When the Act is in Being it worketh Phyſically, and it is no Wonder that ſuch an Act ſhould produce ſuch Effects and be ſo Beneficial. For when it is done it cannot be otherwiſe, but that ſuch and ſuch Effects muſt follow its Exiſtence; They are as Natural
as

as if they were Eſſential to it: All the, Wonder is, what ſhould determine the Liberty of the Agent at firſt to do ſuch Great and Mighty Things for others ſake, and all that can be ſaid, is his own Goodneſs and the Excellency of the Action. For it is not with GOD as it is with Men: few men will be at the expence of Doing, what all admire: all that receive the Benefit, applaud and delight in the Action; and ſo much the more by how much the more *Hazzardous*, and great, and Painful it was; but ſcarcely one will endure the Difficulty of an Heroick Deed for the ſake of others. GOD on the contrary takes infinite Delight in the Action which all admire, and becauſe it is infinitly great and Heroick, and perfectly Divine, finds his Liberty and Eaſe in that Act, and is ſo taken with the Beauty of the Work, that his infinite Pleaſure exceeds all the neceſſity and fate in Nature

THAT Pleaſure, which he taketh in promoting the Happineſs of all Exiſtences created and increated, is his Goodneſs. It is the infinite uſe of Perfect Liberty freely Delighted in: as Pleaſant to himſelf as to all Intelligent Spectators

tors and all Enjoyers. It is eaſie to diſcern that this goodneſs is the Foundation and Eſſence of his Happineſs and glory.

BY it he becomes Delightful to himſelf, by it he becomes Delightful to others. By it he communicates all his Powers and Perfections with pleaſure, and receives the Services of all the Creatures with high Satisfaction. By it he is concerned in the Joy of others, and enjoys their Bleſſedneſs. By it he is capable of all their Affections, and of the Services which his Laws require. By it all Angels and Cherubims are moved to admire and adore his Glory. By it all Creatures viſible and inviſible are made his Treaſures. By it he is multiplied and magnified in every Soul, as the ſame Object is in ſeveral Mirrors, being infinitely repreſented in every living Temple of his Eternal eſſence. By it he becometh his own end, and the Glorious Author, and the King of Heaven. By it he liveth a Divine and a Bleſſed Life, and by it he is what he is for ever By it all the Graces, Exaltations, and Vertues of all his Creatures are made his Joys and their Perſons and Praiſers are Delightful to him. Of all his Laws and

L 4 Decrees

Decrees, and Counſels his Goodneſs is the fountain. It is the Original and final Cauſe of all our Thankſgivings. Our eaſe, and repoſe, and Satisfaction, our Bliſs and enjoyment are founded in it, and carried by it. For its own Pleaſure all our Delights are made exquiſite in their place, and the moſt of them Eternal. For its own Glory it maketh all its Creatures Glorious, and prizeth its own Glory, becauſe it is the Sovereign Delight of all its Creatures. It is every way compleat and perfect, as infinitely Convenient, as it is Great in Bounty, as Good to it ſelf as to all others. There is no End of all its Perfection, and for that Cauſe it is *Incomprehenſible*.

TO be made Partaker of the Divine Nature, without having the Goodneſs of Almighty GOD is impoſſible. Nor can we enjoy his Goodneſs, or bear the ſimilitude of his Glory, unleſs we are good in like Manner. We enjoy the Goodneſs of GOD, and may be ſaid to have it, either when we have its *Similitude* in our ſelves, or the *Pleaſure* of it in others. Since the Goodneſs of GOD is the great Object of our Joy, its Enlargment is our Intereſt: and the

more

more there are to whom he is Good, and the more he communicates his Felicity to every one the Greater Pleaſures he prepares for us, and the more is our goodneſs therein delighted. To ſee innumerable Millions in Communion with him, and all of them made Glorious and Bleſſed, and every one ſeated in his throne, is the greateſt Elevation of our Souls, and the higheſt Satisfaction in the World. When our Goodneſs meeteth his in all Places, and congratulates the Felicity of every perſon, we may then uſe the Words of our Saviour, becauſe we are endued with the ſame *Mind* and Affection: And as he accepts all the Good that is done to his Members as done to himſelf, ſaying *Inaſmuch as ye have done it to the leaſt of theſe my Brethren, ye have done it to me*. Our Souls will reply, *Inaſmuch as thou haſt done all this to the leaſt of theſe my Brethren, thou haſt done it to me*, for loving our Neighbours as our ſelves, all Angels and Men will be our fellow Members, our Brethren, our other ſelves! As we delight in all Acts of Goodneſs for their own ſakes, that are done to us, ſo ſhall we delight in all the Bounties of GOD for theirs, who are the partakers of them,

and

and in GOD for this very reaſon, *Becauſe he is good to all.* We ſhall be as Happy in others, as in our ſelves; and Eſteem the Goodneſs of GOD our Felicity, becauſe it hath prevented our Goodneſs, and done all for them, which were it undone, we ſhould deſire to do our ſelves. becauſe our Goodneſs is a principle that carries us to delight in their perfect Felicity. VVhich that we may do the more Sweetly, and with more full Satisfaction and perfect Reaſon, his Goodneſs to all others is but the Perfection of Goodneſs to us, for they are all made Bleſſed for our fuller and greater Felicity.

HAD GOD withheld, or withdrawn his Goodneſs from all others, it had not been Greater to us, but leſs. The Stars are no hindrance to our Enjoyment of the Skie, but the Light and Beauty of the place which we contemplate. Were they all annihilated, the Heavens would be obſcure. They do us many Services, of which we ſhould be bereaved, by their Abſence and Deſtruction. GOD by giving Beams and influences to them! made our Treaſures more rich and fair, which are increaſed and multiplied by their Beauty and Number. Did the Sun ſhine upon us, and upon Nothing elſe, it would be

be leſs beneficial to us, than now it is. Its Beams that are ſcattered, ſeem to be loſt; yet were they contracted upon one, his Body would be conſumed, and all the reſt of the World be dark about him: thoſe Rays which fly from the Sun to the utmoſt parts of the World, illuminate all Objects, and from them more conveniently return to the Eye with their Beauty and Glory, which by thoſe Rayes that are diſperſed become viſible and Profitable. They fall not all upon every ſingle man, but work for him in other places, begetting Herbs, and Fruits, and Flowers, and Minerals, and Springs, and Trees, and Jewels, with all that is rich and delectable in the VVorld for his fruition. It ſerves Beaſts, and Fowles, and Fiſhes, for my ſake, and for my ſake does it ſerve even Men and Angels: That they, being more Divine and Glorious Creatures, might adorn Heaven and Earth with their Perſons, which without them would be void and Empty. For we all deſire to be ſeen, and Known, and Beloved, and for that Cauſe, without Living Agents, ſhould be very Deſolate and diſcontented.

THUS you ſee, if GOD had given all

all Eternity and Immenſity to a man, if he had made no other Creatures but him alone, his Bounty had been defective: Whereas by the Creation of theſe he hath filled Eternity and Immenſity with Treaſures. All which he hath made ours by commanding them to Love us as themſelves; fit to be enjoyed, and beloved by us, by filling them with his Goodneſs, and making them in his Image. For every one of them is to Love all his Creatures as he does, and to delight in the Beauty and Felicity of all, and to be the joy and Delight of all, as as he is: And the Greater, and the Richer, and the fairer they are, the more Great and Happy are we, becauſe they are made our Lovers and Friends, our Brides and Brethren, our Sons and Daughters, our Fathers, and our Servants, which the more Honourable and Excellent they are, the more Delightful: the more Glorious and Bleſſed theſe are, their Love is the more precious and Acceptable. True Goodneſs removes all Envy and Contention out of the VVorld, and introduces nothing but Peace, and Bounty, and Joy, unſpeakeable and full of Glory.

WE Love nothing more then to be

be Delightful to others, and to have our Glory ſeen is a natural Deſire, which our Saviour has countenanced by his own Petition. It is our Intereſts, that the Eys ſhould be innumerable, that ſee and admire the Glory which we had with the Father in ſome Senſe before the VVorld was; that they ſhould ſee (I mean) how much we are Beloved of GOD from all Eternity; that there ſhould be Millions of Bleſſed Perſons to whom we may communicate our ſelves, concerns our Glory, as it doth alſo that, that they ſhould be Great and Perfect, that are made to Admire and Delight in us. If we enter *Into his Eternal Glory*, as the Scripture ſaith, and our Bliſs be individually one with his, or ſo perfectly like his, as is promiſed, it is no fault to deſire Glory, for it is *Goodneſs* it ſelf that deſires Glory, and Eſteemeth all thoſe its Beſt and Sovereign Treaſures, that are capable of Loving and Delighting in it.

THERE is in the Goodneſs of GOD, and Men, and Angels, a Living Power, that is exquiſitely tender in Sence and feeling, which as it feels and apprehends it ſelf, doth alſo feel its Object, and apprehend both its own, and its Objects Excellencies.

Excellences. By Vertue of which *Living Power*, it is able to delight in its own Goodneſs, and its Objects Glory. The Apple of its Eye is not more tenderly regarded, than the Perſon which it Loveth. It is afflicted in all our Afflictions, and crowned and delighted in all our Proſperities. It tendeth by its nature to the Benefit of others, and cannot endure the leaſt Damage or Detriment to any. It infinitely hates the leaſt Defect in it ſelf, or in its Creatures. Nothing can be Evil to it, but what is Evil to another. Its Intereſts, and its Objects are ſo united, that it intirely lives, and ſees, and feels, and enjoys, in others. All its inclination is to be doing Good, and it has no other Element than the Felicity of its Creatures. In friendſhip it appeareth, and from Love it proceedeth, it endeth in felicity. It hath many Great and Glorious Deſignes, all contending with each other for Supremacy. It cloths it ſelf with Glory, and adornes its Eſſence with all Kind of Beauties. It endures all Afflictions and Hazzards, It undertakes all Labors, It builds a Palace, and provides a Kingdome for its Beloved. And yet when all is done nothing can exceed the

the Delight which it taketh in the Perſon of its Beloved. All the Honour, and Eſteem, and Glory it deſires, it findeth there, the Uſe and Value of all its Treaſures conſiſts in the Benefit they do to its Beloved. Infinite Goodneſs can be ſeated no where but in Love alone, for that onely is capable of infinite Benevolence and Complacency.

THE Liberal Soul deviſeth Liberal Things, and by Liberal Things ſhall he ſtand. The more Good it doth, the more Good it is, and the more Good, the more Great and Honourable, the more perfect and Happy. There can be no Exceſs in Goodneſs; becauſe the more Delightful it is to its Object, and the more Divine and Glorious its Object is, the more abundant Pleaſure it taketh in communicating all Felicities to its Object, & the more Great and manifold its Treaſures are, the more Sweet and Precious the Things are which it giveth away, and the more its Beloved delighteth in them; by ſo much the more Admirable and Divine it is, its Goodneſs and its Bleſſedneſs are both the Greater. There is no Inconvenience which it can poſſibly meet, but a ſtop or Impediment, It cannot be hurt by it ſelf, becauſe its Eſſence is always overflowing, and the only

ly Evil it can fear from others is the un‑kindneſs of its Object, or the Wrong that it may receive from free Agents. For Angels and Men being made free, that they may Love, and Honour, and Praiſe in a voluntary manner, and be, and become Good of their own Accord. (becauſe they cannot be made *Morally* or *Divinely* Good, without the Liberty of their Concurrence, and their own Conſent.) there is ſome fear, that they may abuſe their Power, becauſe for the more Illuſtrious uſe of it, they are left in the Hand of their own Counſel. Howbeit he has endeavoured as much as as is poſſible, without prejudicing their Excellence, to ſecure their Duty: he hath infuſed into them the greateſt Inclinations to goodneſs imaginable, and the Greateſt principles of Honour, he hath ſhewn them the Glory and felicity of Goodneſs by his one Example, he hath commanded them by the Severeſt Laws that are, poſſible to be Good, he hath founded their Peace and Pleaſure in Goodneſs, he hath made the ſuſpenſion of Goodneſs uncouth and unnatural, all evil Actions Dark and diſagreeable, he has laid infinite Obligations upon them to exerciſe Goodneſs, and ſet Eternal Rewards

Rewards before them. He hath made the Object unto which they muſt ſhew it extremly amiable, he hath given them all Advantages, Helps and Aſſiſtances. He hath prepared the Severeſt Penalties and Torments to puniſh the Omiſſion of it. And for a Complement of all, will extremely be grieved, if they fail to ſhew it. This in the Eſtate of Innocency. Since the fall indeed we muſt be kind and Good to injurious Perſons: but this is founded in his own Goodneſs toward us Sinners, and tho it be a difficult Work in the firſt Appearance, Carries us to higher and more Perfect Glory.

THAT ſuch a Goodneſs as this ſhould be, cannot be incredible to them that are acquainted with the Nature of the Univerſe: tho it ſeemeth hard at leaſt, if not impoſſible to them that converſe with peeviſh men. Being corrupt in their Underſtandings, they are narrow and baſe and ſervile in their Affections. They ſtart at a ſhadow, and boggle at a feather. Sin hath transformed them into ſlaves and Cowards. They miſapprehend the Nature of their Duty like

Fools; that were made to be great and Mighty as *Kings*. They think they ſhall be undone, if they become too Great and Good: they fear they ſhall grow weak and Contemptible by Goodneſs: whereas nothing makes them ſo Amiable and Glorious as Exceſs of Goodneſs.

TO ſhew that there is ſuch a Goodneſs as that, which infinitely delights in powring out its Glory upon all Creatures, the Sun was made: Which continues Night and Day powring out its Streams of Light and Heat upon all Ages, yet is as Glorious this day as it was the firſt Moment of its Creation. To ſhew this the Stars were made, that ſhine in their Watches and Glitter in their Motions only to ſerve us. The Moon was made to ſhew this Goodneſs, which runs her race for ever to ſerve us. The Earth was made to ſupport us, Springs and Rivers expend their Streams to revive us. Fruits, and Flowers, and Herbs, and Trees delight us. All corruptible Things waſt and conſume away, that they may ſacrifice their Eſſence to our Benefit. For if they were

were made Stiffe and unalterable they ould not feed us, nor communicate heir Eſſence and Perfection to us. The Emanations and Effuſions of Minerals are unknown, but that of Spices and Odours is well underſtood. And if theſe by Diſburſing their proper ſweetneſs, become more ſweet and enlarge themſelves, if they are made Bright and fair for our ſake, if they enjoy any Light and Pleaſure in their Service, as the Sun and Stars do, as Herbs and Flowers do, as Beaſts, and Birds, and Fiſhes do; the Goodneſs of the Creator is abundantly more clear and apparent herein, for in all thoſe Creatures that perfect themſelves by the Service which they do, the Service it ſelf is a ſufficient Recompence: while thoſe upon which we feed, being more Corruptible, are exalted in their Beings, by being turned into ours. And the Trade of Bees, in the Hony they make for us, and the Warmth of ſheep, in the fleeces they bear for us, the Comfort of Birds in the feathers they wear, and the Neſts they build for us, and the pleaſures of Beaſts in the off-ſpring

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they beget and bring up for us, theſe things ſhew that *G O D is Good to all, and that his mercy is over all his Works.* And if any periſh in our Service, the Bloody Characters of his Love and Goodneſs are the more Stupendious. All Nature is ſacrifi-ced to our Welfare, and all that we have *By pure Nature* to do (till Sin marres all) is to admire and en-joy that Goodneſs, to the Delight of which we ſacrifice our ſelves in our own Complacency. And in re-al truth, if it be a great Wonder that any Goodneſs ſhould be thus infinite, the Goodneſs of all other Things without that Goodneſs, is a far Greater, If it be Wonderful, ad-mire and adore it.

Note, All this is ſpoken for Encouragemen and Imitation.

CHAP.

CHAP. XII.

Of Holineſs: Its Nature, Violence, and Pleaſure. Its Beauty conſiſteth in the infinite Love of Righteouſneſs and Perfection.

THE infinite Love of his own Goodneſs is the Holineſs of GOD. There are infinite Pleaſures and perfections in its Nature, that Me-rit an infinite Eſteem and Deſire. His Goodneſs is all Beauty, and his Holi-neſs all Fire and flame in purſuing it. His Holineſs is all Beauty, and his Good-neſs all Fire and flame to enkindle it. The infinite Exceſs of his Eternal Good-neſs is its own Holineſs, and the Beauty of Holineſs is Exceſs of Goodneſs. For if Righteouſneſs and Holineſs be well diſtinguiſhed, Righteouſneſs is that Vertue by which GOD doth appre-hend affect and Eſteem all Excellent Things according to their value, and chuſe and do always the Beſt and moſt Excellent: Holineſs is the Love which he beareth to his own Righteouſneſs:

Which being infinite, makes him infinitely enflamed with the Love of the moſt perfect Actions; and carries him with an infinite Ardor to the performance of them. For tho it be a Righteous Thing to eſteem the Righteouſneſs of GOD in an infinite manner, yet there is as much difference between Righteouſneſs and the Love of Righteouſneſs, as between an Object and the Affection embracing it. Tho here alſo the Affection & the Object are the ſame Thing: For this Holy Eſteem and Love of Righteouſneſs is Righteouſneſs it ſelf: for it does but render Righteouſneſs its due, tho the Affection be infinite which it bears unto it.

HOLINESS (if it be ſtrictly defined) is that Vertue in GOD, by which he Loveth the moſt Perfect Things, and infinitely delighteth in them. For by Vertue of this Affection he ſhunneth and hateth all that is profane, purſuing and delighting in all that is Holy. For the Object of Holineſs may be Holy, as well as the Affection, Whereupon it followeth, that Holineſs is of two kinds, either the Holineſs of the Affection, or the Holineſs of the

the Object They bear a Relation to each other, yet are abſolute Perfections in themſelves. For the Hatred of all Defects, Imperfections, Blemiſhes and Errors is a Glorious thing in it ſelf, yet relates to the Perfection of thoſe Objects from which it would remove thoſe odious Imperfections. The Perfection of all Objects when they are free from all Blemiſhes is a Glorious Thing in it ſelf too, yet is Acceptable to that Affection, that deſires to ſee a Compleatneſs and Perfection in every Object. And all is reſolved into the ſame Goodneſs of which we have been ſpeaking

FOR infinite Goodneſs muſt needs deſire with an infinite violence, that all Goodneſs ſhould be compleat and Perfect: and that Deſire, which makes to the Perfection of all Goodneſs, muſt infinitely avoid every ſlur and Miſcarriage as unclean: and infinitely aim at every Grace and Beauty, that tends to make the Object infinitely perfect, which it would enjoy. It cannot deſire leſs then infinite Perfection, nor leſs then hate all Imperfection, in an infinite Manner. All Objects

jects are made, and Sanctified by the Holineſs of GOD. It is the meaſure and ſtrength and Perfection of Goodneſs.

THE Holineſs of GOD is ſometimes, called in his Oracle, *The Beauty of Holineſs.* As if all the Beauty of GOD were in this. It extends to all Objects in Heaven and Earth, from the Higheſt to the Loweſt, from the Greateſt to the Meaneſt, from the moſt Pure to the moſt profane, with a Goodneſs and Wiſdome ſo infinitely perfect diſpoſing all, that ſome way or other every Thing might anſwer its infinite Affection. It infinitely hates all that is Bad, and as infinitely deſires to Correct the ſame. The Influence of that Affection, by which GOD abhorreth the leaſt Spot in his Kingdome, reaches to the Perfection of every Object, and the is real & proper fountain of all the Perfection of Life & Glory. And for this Cauſe in all Probability, do the Angels ſo continually cry, *Holy, Holy, Holy, Lord GOD of Hoſts*; becauſe the Brightneſs of his Infinite Glory and Perfection appeareth in his *Holineſs*, the violence of his Eternal Love, and the Exceſs of Goodneſs. It may be, alſo becauſe all

all the Heights of Created Perfection owe themſelves to this Holineſs, all the Raptures and Extaſies of Heaven depending on the Zeal wherewith GOD is carried to perfect Bleſſedneſs. All which are occaſioned by thoſe pure and Quinteſſential Joys, thoſe moſt ſublime and Perfect Beauties, which they ſee and feel every where effected by the irreſiſtible Strength of that Eternal *Ardor*.

SINS of Omiſſion have an unknown Guilt and Demerit in them. They unſenſibly bereave us of infinite Beauty. To let alone that Perfection which might have been infinite, to paſs by, or neglect it, to exert Almighty Power in a remiſs and lazy manner, is infinitely Baſe and Diſhonourable, and therefore unclean becauſe ſo Odious and Diſtaſtful. *Lukewarmneſs* is Profane, as well as *Malice*. And it hath pleaſed GOD to brand it with a worſe and more fatal Cenſure. No folly or iniquity can dwell with him; Omiſſion is both. To be hated is to be rejected; but to be beloved Lukewarmly is to be embraced with polluted and filthy Armes. And for this Cauſe, the fire of his Jealouſie burns moſt *devouringly* about the Altar. He

He will be ſanctified in all them that draw nigh unto him, and but to touch his Ark irregularly, is to be conſumed. Nor is this any other then a concomitant of his Holineſs, and an evident Teſtimony of his Love to perfection, For it Firſt ſhews, that on his own Part, he maketh our Powers Perfect, that we may be able to ſee and adore him worthily; and next that he delights in no Adoration but the moſt Worthy. It moreover ſhews that he infinitely delights in the Perfection of his own Actions, for otherwiſe he would not be ſo ſevere againſt the Imperfection of ours.

NOR is the reaſon of his Love to the utmoſt Perfection leſs then infinite: You Know that all impure Things upon Earth are dull and Obſcure; as Vile in Eſteem, as Baſe and faint in their Operations. Neither will a Lump of Dirt ſhine like the Sun, nor a Mudwall be Reſplendent like poliſht Marble. All Glorious Things have a Height of *Intenſneſs* in them; and owe moſt of their Beauty to the Motion of their Strength and Activity. But GOD is a more High and Neceſſary Thing than theſe. Perfection is his Eſſence, and he could not

not be himſelf upon any Abatement. It is a great Wonder! But the ſmalleſt Thing in the world may ſpare ſomewhat of it ſelf rather than that which is infinite. Upon the leaſt ſubſtraction, that which is infinite is made finite, and the Loſs is infinite. We cannot be at all Beloved by Almighty GOD unleſs we are infinitely Beloved. For to Love and neglect us at the ſame time is impoſſible, and to be able to do infinite Things for us, and yet to do but ſome of them, is to Love and neglect us at the ſame time. Tis Love in what it does, & neglect in what it leaveth undone. The Reaſon why it is our duty to Love him infinitely, is becauſe he infinitely Loved us. Did he not exert all his Power himſelf, he would never command us to exert ours, The Love of all Perfection is his Eſſence and muſt be infinite for its own *Perfection*. The leaſt flaw in a Diamond abates its *Price*: one Tooth awry, or wanting in a Clock, doth make it uſeleſs. *Dead flies corrupt the Apothecaries Oyntment, ſo doth a little folly him that is in Reputation for Wiſdome and Honour.* The Greater his Reputation and Wiſdome is, the more Grievious a Diſparagement

Diſparagement is any Stain. Nor is GOD above theſe Rules, for his Eſſence it ſelf is the Rule of ours: and the Higher his Divinity is the more Exquiſite is its *Care* of its own *Perfection*. There is no Danger of being Severe in our Expectations, for GOD does infinitely hate any Defect in himſelf, more then we, tho we infinitely hate it; and enjoys himſelf only as he is an Object Worthy of his own infinite Love and Honour.

FROM GODS Love of Righteous Action it proceedeth, that he made ours ſo compleatly capable of becoming Righteous, and that he adventured a *Power* into our Hands of offending. It is a ſtrange thing that the Exceſs of the Hatred of all Sin ſhould make Sin poſſible, and that the moſt perfect Righteouſneſs ſhould be the Accidental Cauſe of Unrighteouſneſs. But yet it is ſo, an infinite Love to the Beſt of all *Poſſible* Things made the worſt of all things that could be poſſible, excepting thoſe that are impoſſible, which yet we need not except.

TO read theſe Riddles aright, you muſt vnderſtand, that even *Impoſſibles* themſelves

ſelves are conceiveable Things, and may be compared with *Poſſible*, and *Actual*. That the Higheſt and Beſt of all that are Poſſible are the moſt Eaſie with GOD, and moſt near to his Nature; that inferior Poſſibles are more remote, and only thought on in the ſecond place; that Things Impoſſible are the worſt of *Evils*, and Things Actual the *Beſt* of GOODS. For nothing is impoſſible but that GOD ſhould lye, or Diſhonour, or diſpleaſe, or deny himſelf, or abuſe his Power, or ſuſpend his Goodneſs, or injure his Creatures, or do ſome ſuch thing, which is contrary to his Nature, yet very conceiveable, becauſe he is a free Agent; and has a kind of Power, were it not prevented by his Eternal Act, whereby he is able to do theſe Impoſſible things. Nothing is Eternally Actual, but the Goodneſs, and Wiſdome, and Holineſs of GOD, or ſome ſuch Thing; as his Righteouſneſs, and Bleſſedneſs, and Perfection. All which ſpring from his Will, and are Eternally his pleaſure, as well as his Eſſence. In the idle Power of being, and doing all Excellent Things, there is much Hazzard and danger; but he freely

ly and voluntarily became all theſe from all Eternity. He wrought all Righteouſneſs, and Wiſdom, and Goodneſs from everlaſting, and by ſo doing became the fountain of all that is Glorious from all Eternity. The Worſt of all *Poſſible* Evils are the Sins of Men: Which have an infinite Demerit and Vileneſs in them, yet are truely poſſible. And the reaſon of their Poſſibility is thus accounted. Impoſſible, which are worſt of all, are Sins in GOD.

TO make Creatures infinitely free and leave them to their Liberty is one of the Beſt of all Poſſible Things; and ſo neceſſary that no Kingdome of Righteouſneſs could be without it. For in every Kingdome there are ſubjects capable of Laws, and Rewards, and Puniſhments. And theſe muſt be free Agents. There is no Kingdome of Stones nor of Trees, nor of Stars; only a Kingdome of Men and Angels. Who were they diveſted of their Liberty would be reduced to the Eſtate of Stones and Trees; neither capable of Righteous Actions, nor able to Honor, or to Love, or praiſe: without which Operations

tions all inferior Creatures and meer Na-tural Agents would be totally Uſeleſs. So that all the Glory of the World depends on the Liberty of Men and Angels: and therefore GOD gave it to them, becauſe he delighted in the Perfection of his Creatures: tho he very well knew there would be the Hazard of their abuſing it, (and of Sin in that abuſe) when they had received it. The abuſe of it he infinitely hated yet could not prevent it, without being Guilty of a Greater Evil. He infinitely hated it, becauſe thoſe Actions of Love and Honor which ſhould ſpring from the right uſe of it, were the onely fair off-ſpring, for the ſake of which the whole World was made, and without the right right uſe of their Liberty all Creatures, Angels and Souls would be in vain: he could not Prevent it without being himſelf Guilty of what in them he abhorred.

FOR himſelf to be Guilty, was the worſt of Evils, and abſolutely impoſſible. Twas better let them make their Power vain themſelves, then do ſo himſelf. For the Author of that vanity, be it who it will, is the Autho[r]

thor of the Sin. If *they* would make it vain, *He* could not help it, for him to diveſt them of the uſe of Liberty after he had given it, was as inconſiſtent with himſelf, as it was with their Beauty to abuſe it: the Act of giving it by taking it away being made vain. He infinitely hated that the Liberty ſhould be fruſtrated, which he gave unto men, for their more perfect Glory: he laid all Obligations upon them to uſe it well, and deterred them (as much as was poſſible) from abuſing it, but would not transfer their fault upon himſelf, becauſe he foreſaw they were about to do it; which he certainly had done, had he made their Power vain *himſelf*, after he had given it. Either to refuſe to give the Power, or Having given it, to interpoſe and determine it without their Conſent, was alike detrimental to the whole Creation. For indeed it is impoſſible, that he by determining their Wills, ſhould make them the Authors of Righteous Actions, which of all things in the World he moſt deſired. There is as much Difference between a Willing Act of the Soul it ſelf, and an Action forced on the Will, determined

by another, as there is between a man that is dragged to the Altar, whether he will or no, and the man that comes with all his Heart with muſick and Dancing to offer ſacrifice. There is Joy, and Honour, and Love in the one, fear and conſtraint, and ſhame in the other. That GOD ſhould not be able to deſerve our Love, unleſs he himſelf made us to Love him by violence, is the Greateſt Diſhonour to him in the World: Nor is it any Glory or Reputation for us, who are ſuch ſorry Stewards, that we cannot be entruſted with a little Liberty, but we muſt needs abuſe it.

GOD adventured the poſſibility of ſinning into our hands, which he infinitely hated, that he might have the Poſſibility of Righteous Actions, which he infinitely Loved. Being a voluntary and free Agent, he did without any Conſtraint Love and deſire all that was moſt high and Supreamly Excellent of all Objects that are poſſible to be thought on, his own Eſſence which is a *Righteous Act* is the Beſt: and the Righteous Acts of Saints and Angels are the Higheſt and Beſt next that which

Creatures could perform: The very utmoſt Excellence of the moſt noble Created Beings, conſiſted in Actions of piety freely wrought: which GOD ſo Loved, that for their ſake alone, he made Angels and Souls, and all Worlds. Theſe Righteous Actions he ſo Loved, that for their ſake he prepared infinite Rewards and Puniſhments. All the Buſineſs of his Laws and Obligations are theſe *Righteous Actions*. That we might do theſe in a Righteous Manner he placed us in a mean Eſtate of Liberty and Tryal, not like that of Liberty in *Heaven* where the Object will determine our Wills by its Amiableneſs, but in the Liberty of *Eden*, where we had abſolute Power to do as we pleaſed, and might determine our Wills our ſelves infinitely, deſiring and Delighting in the Righteous uſe of it, hating and avoiding by infinite Cautions and Proviſions all the unjuſt Actions that could ſpring from it. If we Love Righteous Actions as he does, and are holy as he is holy, in all manner of Wiſdome and Righteouſneſs; then ſhall we delight in all Righteous Actions as he doth, ſhall Love Vertue and Wiſ-

ome as he doth, and prefer the orks of Piety and Holineſs above all e Miracles, Crowns and Scepters in e World, every Righteous and Holy eed will be as pleaſing to us, as it is to m: all Angels and Men will be as ſo any Trees of Righteouſneſs bearing e fruit of Good Works, on which we all feaſt in Communion with GOD; r if our Righteous Souls be vexed, *Lots* Soul in *Sodom* was, in ſeeing and earing the unlawful Deeds of the wiced, they ſhall be recreated and revived ith the ſight of GODS moſt Righeous Judgments, and with the Beauty f his holy Ways, by which he rectiies the Malignity of the Wicked, overomes the evil of their Deeds, and urnes all the vices of men into his wn Glory, and ours, in the Kingdome f Heaven. The Delights of Wiſdome, and Righteouſneſs, and Holineſs re ſuitable to their Nature as thoſe of Goodneſs are to the nature of Goodneſs: Which no man can enjoy, but e that is qualified for them, by the Principles of Goodneſs and Holineſs mplanted in his Nature. For as he hat has no Eys, wanteth all the Pleaſ-

ſures of ſight, ſo he that has no Know-ledge wanteth all the pleaſures of Know-ledge, he that is void of Holineſs, is void of the Sence which Holineſs inſpires: and he that is without Goodneſs muſt needs be without the Pleaſures of Goodneſs, for he cannot delight in the Goodneſs of GOD towards other Creatures. To be Good, to be Holy, to be Righteous is freely to delight in Excellent Actions, which unleſs we do of our own Accord no External Power whatſoever can make us, Good, or Holy, or Righteous: becauſe no force of External Power can make us free: whatever it is that invades our Liberty, deſtroys it. GOD therefore may be infinitely Holy, and infinitely deſire our Righteous Actions, tho he doth not intermeddle with our Liberty, but leaves us to our ſelves; having no Reſerve but his Juſtice to puniſh our offences.

CHAP.

CHAP. XIII.

Of Juſtice in General, and Particular. The Great Good it doth in Empires and Kingdoms, a Token of the more retired Good it doth in the Soul. Its ſeveral Kinds. That GODS Punitive Juſtice Springs from his Goodneſs.

THO following the common Courſe of Moraliſts, in our Diſtribution of Vertues, we have ſeated *Juſtice* among the Cardinal *Moral*; yet upon ſecond Thoughts we find reaſon to reduce it to the number of *Divine* Vertues, becauſe upon a more neer and particular Inſpection, we find it to be one of the Perfections of GOD, and under that notion ſhall diſcover its Excellence far more compleatly, then if we did contemplate its Nature, as it is limited and bounded among the Actions of Men.

THE Univerſal Juſtice of Angels and Men regards all Moral Actions and Vertues whatever: It is that Ver-

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tue by which we yield Obedience to all righteous and Holy Laws, upon the Account of the Obligations that lye upon us, for the Publick Welfare of the whole World. Becauſe we Love to do that which is Right, and deſire the fruition of Eternal Rewards. There is much Wiſdome and Goodneſs, as well as Courage and Prudence neceſſary to the Exerciſe of this Vertue, and as much need of Temperance in it, as any. For he that will be thus juſt muſt of neceſſity be Heroical, in deſpiſing all Pleaſure and Allurements that may ſoften his Spirit, all fears and dangers that may diſcourage and divert him, all inferior Obligations and Concernes that may intangle and enſnare him, he muſt trample under foot all his Relations and friends and particular Affections ſo far as they incline him to partiality and ſloth; he muſt be endued with Great Wiſdome to diſcern his End, great Conſtancy to purſue it, great Prudence to ſee into Temptations and Impediments, and to lay hold on all Advantages and Means that may be improved, he muſt have a Great Activity and Vigor in uſing them, a Lively ſence

of his Obligations, a tranſcendent Love to GOD and felicity, a mighty Patience and Long-ſuffering, becauſe his Enemies are many, his Condition low, his Mark afar off, his Buſineſs manifold, his Life tho ſhort in it ſelf, yet long to him, his undertaking Weighty, and his nature corrupted.

THEY otherwiſe define Juſtice to be that Vertue by which we render unto all their Due. Which is of large Extent if the Apoſtles Commentary comes in for Explication, *For this Cauſe pay you Tribute alſo, for they are GODS Miniſters attending continually on this very thing: Render therefore to all their Dues, Tribute to whom Tribute is Due, Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour: Owe no man any thing, but to Love one another for the he that Loveth another hath fulfilled Law.* Kings, and Magiſtrates, and Miniſters, and Parents, and Children, muſt have all their *Due*, and ſo muſt GOD, Bleſſed for ever: Adoration, to whom Adoration is due, and Obedience, to whom Obedience. In ſtrict Juſtice we muſt render Hatred to whom Hatred is Due, and Love to whom Love. Hope

is due to certain Grounds of Encouragement, and Sorrow to certain ſorrowful Objects. But all our Paſſions muſt ſtill be guided by the Rule of the Law, and all our Actions as Honour and Equity require.

PARTICULAR Juſtice is converſant in the Diſtribution of Rewards and Puniſhments, or elſe it obſerves the Rules of Equity and Reaſon in Buying and Selling. It is called particular, becauſe the Exerciſe of it is not allotted to all, the Power of rendring Rewards and Puniſhments being committed to a few, namely to the Magiſtrates: and among Private perſons many not at all accuſtomed to Buying and Selling. This Vertue, being to be exerciſed by ſome particular men, is particular Juſtice. However it has occaſioned a Diſtinction in the Thing, whereby *Juſtice* is divided into *Diſtributive* and *Commutative*: the one being uſed in Courts of Judicature, the other in the Market.

IT was a notable Obſervation of *Plato*, that by reaſon of our Dim Eyes we are not able to ſee immediately what Vertue does in Secret in the Soul. And therefore he ſayes, that as an Old man that

that is blear-ey'd if he hath ſomething given him to read in little Characters, finds it neceſſary firſt to ſee the ſame in Capital Letters; ſo to obſerve firſt what Vertue doth in a Commonwealth, is expedient to him, that would underſtand what it doth in his own Soul. The Throne is upholden by Juſtice, the Majeſty of Kings, and the Glory of Kingdomes is preſerved by Juſtice. When Vertue is rewarded, and Vice ſuppreſt, the City flouriſheth, as the Laws are the Rampart of Mens Eſtates, Juſtice is the Rampart of the Law, the Guardian Angels of every family, State and Kingdome. Kings and Counſellors, and Prieſts, and Soldiers, and Tradeſmen, have all their ſeveral Office, and proper Duty in a Kingdome: and that Nation is bleſſed (with order and Beauty) where every one contains himſelf in his proper Duty. But where Tradeſmen invade the Prieſts office and defile the Altar, the Soldiers turn Counſellors, and every Conſellor depoſes the King, nothing but Confuſion can follow in ſuch a State. The Senſes and Members of the Body are like Tradeſmen they traffick with ſenſible Objects, the

the Iraſcible paſſions of the Soul are Soldiers, and very apt to rebel and Mutiny; the Conſcience is the *Prieſt* in the Temple of the Mind; Right Reaſon is the King, and the Concupiſcible Affections or ſmoother *Paſſions*, eſpecially *Avarice* and *Ambition* may paſs for Counſellors. They may do well to put a man in mind of his Intereſt, but when they depoſe Right Reaſon, and uſurp the Throne, Ruine muſt follow in the Soul, the *Paſſions* will turn Counſellors, the Trades-men invade the Temple, and all Rights (Sacred and *Profane*) be blended together. To ſell offices of Truſt and *Places* of Judicature, is for a King to do that himſelf which Rebels attempt in violence; to put unworthy men in places of Truſt promiſcuouſly, that will ſell Juſtice by Retail, as they bought it by Whole Sale. Juſtice is a a Severe Vertue, and will keep up all the Faculties of the Soul upon hard Duty. For otherwiſe it would not pay to Felicity its Due: But where its Care is remiſs in taking an Account, and ſolid Goods are barterd away to counterfeit falſe Commodities, the Soul will grow looſe and poor in a moment: All

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its Powers ſubordinate and Superior will forget their Duty, and the Healthy Eſtate of the Mind fall into Anarchy and Confuſion. All its Hopes and Felicities will be loſt, for want of that Juſtice which Diſtributes to every Power its proper office.

THERE are two paſſages that I mightily deſire to be imprinted in the Memory of all the World: and they are both of our Saviour. The one is, *He that is faithful in a little, ſhall be Ruler over much*: The other is this, *Who then is that faithful and Wiſe Servant, whom his Lord hath made Ruler over his Houſhold, to give them meat in due ſeaſon: Bleſſed is that Servant, whom his Lord when he cometh ſhall find ſo doing. He that is faithful in a little, is faithful alſo in much.* To be Juſt in a little Silver and Gold, and accurate in deciding Cauſes between a Man and his Neighbour, are Actions that in their own Nature ſeem to have little tendency to Bliſs and Glory. But when we conſider that we are Servants for a time, entruſted by a Lord, that will come and examine what we have done, we are not to meaſure our Hopes by thoſe little Acts, as

the

they determine in a Moment, but in relation to the Recompences which our Lord will give when he cometh. For our Saviour hath added, *Bleſſed is that Servant* &c. *Verily I ſay unto you that he ſhall make him Ruler over all his Goods. But and if that evil Servant ſhall ſay in his Heart my Lord delayeth his Coming; and ſhall begin to ſmite his fellow Servants, and to eat and drink with the Drunken, the Lord of that Servant ſhall come in a day when he looketh not for him, and in an hour that he is not ware of, and ſhall cut him aſunder, and appoint him his portion with Hypocrites, there ſhall be Weeping and gnaſhing of Teeth.*

IF GOD ſhould be looſe and careleſs in his Kingdome, as it is infinitely Greater then all other Dominions, ſo would it quickly be more full of confuſions: Eſpecially Since the King would then himſelf be ſo looſe and Careleſs. For Licence and profaneſs are of a ſpreading Nature, and ſuch as the King is, ſuch is the people. The vices of Kings do always puniſh themſelves in the Imitation of their ſubjects, eſpecially where the Diſtinction between Profane and Holy is loſt, and there

there is no Hope and Fear of Puniſhments or Rewards. If GOD ſhould declare it by any Act of his, to be a Thing indifferent whether men did well or ill; it would mightily abate the Rectitude of his nature, and Eclipſe his Majeſty. His Sovereignty would be ſlighted, and his Will deſpiſed, which ought infinitely to be dreaded. While Juſtice is infinite and there is an infinite difference put between Good and Evil, his Creatures we ſee are apt to abuſe their Liberty, and Rebel, and become Apoſtates; tho they have an infinite pleaſure to aſpire after, and an infinite deſtruction, or Wrath to fear. What would they do, if the Divine Will were feeble and remiſs, and exacted no reverence to its Law and Pleaſure? It is the Height and Glory of GOD, that he ſets an infinite Rate upon Excellent Deeds, and infinitely deteſts and abhors the Wicked. Their laſt ends are not more diſtant then their firſt Beginnings; in his Eſteem, and Diſpleaſure. Becauſe he is infinitely Offended and diſpleaſed at Evil Deeds, he guards and fortifies his Law, deterres men from diſpleaſing him by the fear of

of infinite Puniſhments; Encourages men to pleaſe him by propoſing infinite Rewards, and the Truth is the infinite Approbation and Eſteem which he hath for Wiſe and Holy Deeds, produceth a Delight and Complacency in them, which is the principal Part of the Reward. Nothing is more honourable then to be Praiſed and honoured by the King of Kings; The infinite Hatred of Evil Deeds is the very Torment it ſelf, that afflicts the Wicked. Tis but to ſee how much we are hated of GOD, and how baſe the Action is, no other fire is needful to Hell: The Devils chiefeſt Hell is in the Conſcience. They are obdurate and feared that cannot diſcern and feel. The Wound which they inflict on themſelves, who grieve and offend their Creator. It is eaſie to ſee, the Neceſſity of that Juſtice which ſprings from Holineſs, and that GOD could not be infinitely Holy, were he not infinitely Juſt in like manner.

THAT his *Punitive Juſtice* ſprings from his Goodneſs, is next to be obſerved. He puniſhes them that are hurtfull to others. He is moſt ſevere in pleading

pleading the Cauſe of the Fatherleſs and the Widow. Himſelf is perſecuted when his Saints are moleſted: and the faults for which the untoward ſervant was puniſhed, are particularly thoſe of *beating his fellow Servants.* A good man by how much the more tender and compaſſionate he is, by ſo much the more is he provoked at any groſs Affront or abuſe of the Innocent. Every ſoul is the Bride of GOD: and his own infinite Goodneſs, which deſerves infinite Love, is infinitely Beloved by him. He infinitely tenders it and avo[illegible] it Diſpleaſure: but its Diſpleaſure is infinite at every Sin and conſequently his Anger, when ſuch a Sovereign Beauty as his infinite Goodneſs, is offended by it.

THE foundation of his Righteous Kingdome, and of the Room prepared for his Eternal Juſtice to act in, is infinitely deeper, and muſt in other Diſcourſes more full and copious (on that Theme) be ſhewn. And to thoſe we refer you. All we ſhall obſerve here is, that this Punitive Juſtice being GODS infinite Zeal whereby he vindicates

dicates his abuſed Goodneſs: His Goodneſs muſt of neceſſity proceed it, and be abuſed, before he can be Angry, and before his Anger can be accounted Juſtice. His Dominion is infinite, but cannot be Arbitrary (in a looſe Conſtruction) becauſe it is infinitely *Divine* and Glorious.

CHAP. XIV.

Of Mercy. The Indelible Stain and Guilt of Sin. Of the Kingdom which GOD recovered by Mercy. The tranſcendent Nature of that Duty, with its Effects and Benefits.

SUCH is the infinite Juſtice of God, and the Severity of his Diſpleaſure at Sin, his Holineſs ſo Pure, and his Nature ſo irreconcilable, his Hatred ſo real and infinite againſt it, that when a Sin is committed, his Soul is alienated from the Author of the Crime, and his infinite Diſpleaſure will ever ſee the Obliquity, and ever loath the Deformity therein.

THE Perſon of a man is concerned

ed, in (and always repreſented in the Glaſs of) his Action. Union between him and his Deeds is Marvellous. 'Tis ſo cloſe, that his Soul it ſelf is hated or Beloved in his Actions. As long as it appeareth in that deed which is Odious and Deformed, he can never be Beloved.

HOW ſlight ſoever our Thoughts of Sin are, the leaſt Sin is of infinite Demerit, becauſe it breaketh the Union between God and the Soul, bereaveth him of his Deſire, blaſteth his Image, corrupteth the Nature of the Soul, is committed againſt infinite Goodneſs and Majeſty, being as the Scripture ſpeaketh *Exceeding ſinful*, becauſe it is committed againſt infinite Obligations and Rewards, diſpleaſing to all the Glorious Angels, abominable to all the Wiſe and Holy, utterly againſt all the Rules of Reaſon, and infinitely Oppoſite to the Holineſs God, who is of purer Eys then to behold the leaſt Iniquity. So that unleſs there be ſome way found out to deliver the Soul from the Guilt of Sin, to blot out the Act and to purifie it from the Stain, there can be no Reconciliation between GOD and

a Sinner. That an offence ſo infinite ſhould be Eternally puniſhed, is the moſt reaſonable thing in the World.

NOTHING but infinite power and Wiſdome is able to waſh away Leproſie of guilt, and to reſtore the Soul to its former Beauty and Perfection. Without which all Pardon is vain, and the Soul diſhonourable, and ſick unto Death, as long as the ſhame and Confuſion of its Guilt does lie upon it. Which cannot be removed by feeble Tears, nor by Acts of Indignation againſt our ſelves, nor by any Penitence or Sorrow of ours. For if theſe could prevail, the Divels might repent, and be cleared of their Treſpaſſes; long agoe.

THAT no Law of Works can juſtifie Sinners is evident enough from that
Gal. 3. 21. of the Apoſtle, *For if there had been a Law given which could have given Life, verily Righteouſneſs ſhould have been by the Law.* GOD was not ſo prodigal, as without an infinite Cauſe to expend the Blood of his Son. And the principal Cauſe for which he came, was that he might *be made a Curſe* and *Sin* for us, that we might be delivered from

from the Curſe of the Law, and be
made *the Righteouſneſs of GOD in* 2 Cor. 5. 21.
him.

THE reaſon why the Devils cannot be ſaved, is becauſe the Son of GOD *took not upon him the Nature of Angels, but the ſeed of Abraham.* And there is no other name given under Heaven among men whereby we may be ſaved, but only the name of Jeſus, who offered up himſelf a ſacrifice for us, that he might purifie to himſelf a peculiar people Zealous of Good Work. He pacified the Wrath of God by his Death, and ſatisfied his Juſtice in our nature, and waſhed us in his Blood, and made us Kings and Prieſts unto GOD. To him be Glory and Dominion forever. Amen,

IT was the Deſign of Chriſt, and it became the Mercy of GOD in our redemption, to take away all the filth and Deformity of Guilt, in which the Perfection of his Love and Power ap-
peareth. *Even as Chriſt alſo Loved his* Eph. 5. 25, 26, 27.
Church, and gave himſelf for it, that he might Sanctifie and cleanſe it with the waſhing of Water, by the Word, That he might preſent it to himſelf a

 Glorious

Glorious Church, not having Spot, or Wrinkle, or any ſuch thing, but that it might be holy and without Blemiſh. For the Church of GOD being his *Bride*, and we *Members of his Body, and of* Eph. 5. 30 *his Fleſh, and of his Bones*; it was meet that we ſhould be reſtored to the Perfection of Beauty, and if not recover the ſame, enjoy a Better Righteouſneſs than we had before.

THE Light of Nature could diſcover nothing of all this, and therefore it was taught by Revelations, and Miracles, and Oracles from Heaven.

AS all things before his fall were ſubſervient to mans Glory and bleſſedneſs, ſo all things after his fall became oppoſite to him; all creatures upbraided him with his Guilt, every thing aggravated his Sin and increaſed his Damnation. The glory and Bleſſedneſs which he loſt was his Torment, the Honour which he had before, was turned into ſhame; the Love of GOD which he had offended, increaſed his Guilt, Eternity was a Horror to him, his Conſcience a Tormentor, and his Life a Burden; Nothing but ſhame and Deſpair could follow his Sin, the Light of nature it ſelfe condemned him, and all that he could ſee was, that he was deformed, and hated of God. For that of the Pſalmiſt is an Eternal verity, *Thou art not a GOD that hath pleaſure* Pſal. 5. 4, 5, 6. *in Wickedneſs, neither ſhall Evil dwell with thee: The Fooliſh ſhall not ſtand in thy ſight, thou hateſt all Workers of iniquity: Thou ſhalt deſtroy them that ſpeak leaſing: The Lord will abhor the Bloody and Deceitful man.*

THE Expreſs Declaration of GOD aſſured *Adam*, that his Recovery was impoſſible, *In the Day that thou eateſt thereof thou ſhalt die the Death.* For not being able to dive into the Secret Reſervation, which depended abſolutely upon Gods holy Will and pleaſure, as an Act of Sovereignty above the Tenor of the Law, all that he could ſee was, that he muſt *die the Death*, becauſe the Veracity of GOD (as well as his nature) obliged him to fulfil the Denunciation of the Sentence: at leaſt as *Adam* conceived.

IN the midſt of this Black and Horrid Condition, the Mercy of GOD appeared like a Morning Star, and the Redeeming Love of GOD was that alone which was able by its Diſcovery

covery to diſpell the Myſtes of Darkneſs that were round about him.

AS all things were before turned into Evil, by the force of Sin, and conſpired to ſink him lower into the Bottomleſs Pit; ſo all the Evils of his preſent condition were, by this infinite Mercy, turned to his Advantage, and his Condition in many Reſpects far better than before.

IT is fit to ſee how Sin enfeebled his Soul, and made him unable to ſerve GOD; that we might the better underſtand the Manner of his Recovery, and how his Spiritual Life and Power is reſtored, in the new ſtrength which he received in his Saviour.

THE Account of it is this: By his *ſelf Love* he was prone to deſire all that was Profitable and Delightful to him: While therefore GOD infinitely Loved him, being apparently the fountain of all his Happineſs, he could not chuſe, (as long as he conſidered it) but Love GOD and Delight in him, it was natural and Eaſie to celebrate his Praiſes. But when he was hated of GOD, tho he could not chuſe but acknowledge that hatred *Juſt*; yet his Self

Self Love made him to look upon GOD in a Malevolent manner, as his Greateſt Enemy and his Eternal Tormentor. All that was in GOD was a Terror to him. His power, his Eternity, his Juſtice, his Holineſs, his Goodneſs, his Wiſdome, his Unalterable Bleſſedneſs, all was a grief and Terror to his Soul, as long as the Hatred of GOD continued, againſt him it made him deſperate to think it would continue forever, and reduced him to the miſerable ſlavery of hating GOD even to all Eternity.

BUT when the Love of GOD towards Man appeared, the Joy wherewith he was ſurprized, was, in all Likelyhood, ſo far beyond his Expectation, and his Redemption ſo far above the Powers of Nature, that his very Guilt and Deſpai r enflamed him with Love. GOD appeared now ſo Welcome to him, and ſo Lovely above all that was before, that it was impoſſible for him to look upon GOD, and not to Love him with Greater Amazement and Ardor then ever. Self Love, that Before compelled him to hate GOD, carried him now moſt violently to the Love of

of GOD; and the Truth is, the Love of GOD in the Eye of the Under-ſtanding, is the influence of the Holy Ghoſt proceeding from the Father by the Son into the Soul of the Spectator. For GOD is Love, and we therefore Love him, becauſe he firſt Loved us. A fallen man is Still a reaſonable Creature, and having more reaſon to Love GOD then he had before, is by the pure Nature of his Eſſence infinitely more prone to Love GOD, and delight in him, and praiſe him for ever, becauſe he is ſo mercifully and ſo Strangely reſtored. Thus are we in Chriſt reſtored to the Exerciſe of that Power which we loſt by Sin: But without him we can do Nothing.

WHEN all the Kingdom of GOD was at an End by the fall of man, and all the Labour of the Creation loſt, by the Perverſneſs of him for whom the whole World was made; GOD by his Mercy recovered it, and raiſed it out of the Rubbiſh of its Ruines, more Glorious than before. Which is the chief reaſon for the ſake for which we introduce the Mercy of GOD, as our beſt pattern. For when a man has injured us, by Nature there is an End of all the Lovely

Lovely Exerciſes of Peace and Amity. If natural Juſtice ſhould be ſtrictly obſerved; but then the Seaſon of Grace arrives, and the Excellencie of Mercy ſhews it ſelf in the Luſtre of its Wiſdome, and ſo our Empire is continued, our loſs retrived: For by ſhewing Mercy we often recover the Love of an Enemy, and reſtore a Criminal to the Joy of our freindſhip. We lengthen out our Goodneſs, and Heighten its meaſure; we make it victorious, and cloath it with a Glory above the courſe of Nature. And all this we are enabled to do by Coming of *Jeſus Chriſt*, who hath reſtored us to the Hope of Salvation, and taught us a Way to increaſe our own Goodneſs by other mens Evils, to turn the vices of others into our own Vertues, and to Live a Miraculous Life of Worth and Excellency in the midſt of Enemies, Dealing with men better than they deſerve, adornig our ſelves with Trophies by the Advantages of their vileneſs, making our ſelves more Honourable by the Ignominy they caſt upon us, more Lovely and Deſirable by the Hatred which they bear towards us.

THE foundations upon which we Exerciſe

Exerciſe this Vertue, are wholy Supernatural. To be kind to the innocent is but Juſtice and Goodneſs, but to be Kind to the Malevolent is Grace and Mercy. And this we muſt do, *becauſe our Father which is in Heaven Cauſeth his Sun to riſe on the Juſt and the unjuſt and his Rain to deſcend on the Righteous and the Wicked.* Becauſe Mercy is the Head Spring of all our Felicities, therefore ſhould we ſhew Mercy, as we have obtained Mercy. As the Blood was ſprinkled upon the Tabernacle and all its Utenſils; ſo is the Blood of Chriſt upon the Heathens, and the Earth, and all our Enjoyments. They are Daily Monitors of Mercy to us, becauſe they are purchaſed by the Blood of Chriſt. For of him it is, that the Heavens declare the Glory of GOD, and the firmament ſheweth his Handy work to us ſinners at this day. The Salvation of Sinners being the only End for the ſake of which we can be permitted now to enjoy them.

THE Incarnation of our Lord Jeſus Chriſt is an incredible myſtery to them, that do not conſider the Love of GOD towards Men, in the Creation of the World. But they that meaſure it by his Laws and works, and ſee it in the value of their own Souls, would think it very Strange, if that Love which appeareth ſo infinite in all other things, ſhould be defective only in its Ways of Providence. They eaſily believe, it may expreſs it ſelf in the Incarnation. Eſpecially Since all Ages are Beautified with the Effects and Demonſtrations of this verity, that *GOD ſo Loved the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh but have Everlaſting Life.* For Love is apt to transform it ſelf into all ſhapes, that the neceſſity of its Object requires; and as prone to ſuffer as rejoyce with it, as apt to ſuffer for it, as with it. Many fathers have died for their Children, many for their Country, but the Love of GOD exceedeth them all. To be beloved in our Guilt is exceeding Wonderful: but this alſo is in the Nature of Love, it may be provoked with the Guilt, or moved with Compaſſion at the miſery of a Sinner.

WHERE the Love is extreamly violent, and the weak Eſtate of the Object fit for Compaſſion, it is more inclined

ned to Pity than Revenge: Tho where the Object is ſtrong, and endued with all advantages, it is more offended at the Outrage of its Rebellion.

WHETHER we conſider the Nature of Man, or his Eſtate before the Fall, we have ſome reaſon to believe that he was more Beloved then the Holy Angels for there was more exquiſite Care and Art manifeſted in the Creation of his *Perſon*, and his *Condition* was fitted for a more curious Tenderneſs and Compaſſion, if he offended.

IF you look into the *Nature* of Angels and Men you will find this mighty Difference between them. Angels are more Simple Spirits, Men are Images of GOD carefully put into a Beautiful Caſe. Their Souls would ſeem equal to the Angels were they not to live in Humane Bodies, and thoſe Bodies are Superadded. certainly for unſpeakable and moſt Glorious Ends; the viſible World was made for the ſake of theſe Bodies, and without ſuch perſons as men are, it would be utterly uſeleſs. The Hypoſtatical Union of two Natures ſo unſpeakable different as the Soul and Body are, is of all things in the World

moſt

moſt myſterious and Miraculous. Man ſeems to be the Head of all Things viſible, and inviſible, and the Golden claſp whereby Things Material and Spiritual are United. He alone is able to beget the Divine Image, and to multiply himſelf into Millions. His Body may be the Temple of GOD, and when it pleaſed GOD to become a Creature, he aſſumed the Nature of Man, Angels are made Miniſtring Spirits for the ſake of Man, and by him alone GOD and his works are United.

IF you reſpect his *Condition* he was made a little lower than the Angels, that he might be crowned with Glory and Honour; *Lower* for *a* Time, that he might be *Higher* for ever. The Angels were placed in ſuch an Eſtate, that if they fell, it would be with more ſhame; yet if they ſtood, it would be with leſs Glory: For having the Advantages of Greater Light and ſtrength, to Sin againſt them was more Odious, and to ſtand in them leſs Wonderful. While man, being more remote from GOD, was more Obnoxious to Dangers, and more Weak to reſiſt them; His Want of Clear Light if he fell, would leſſen his offence; And the Dif-

ficulties

ficulties wherewith he was ſurrounded, if he ſtood, would increaſe his Vertue, which by conſequence would make his Obedience more pleaſing, and much augment his Eternal Glory. All which put together, when Angels and Men both fell, fitted Man rather to be choſen and redeemed; he being the Greater Object of Compaſſion and Mercy.

THE Degrees and meaſures of that Mercy which was ſhewn to Man in his Redemption, are very conſiderable. When he was Weak and unable to help himſelf, when he was Guilty, when he was an Enemy, when he was *Leprous* and deformed, when he was Miſerable and Dead, before he deſired, or Thought of ſuch a Thing, God freely gave his Son to die for his Salvation, and condeſcended to propoſe a reconciliation. Which ſhould teach us, tho higher then the Cherubims, and more pure then the Light, tho our Enemies are never ſo baſe, and injurious, and ingrateful, nay Obſtinate and Rebellious, to ſeek a reconciliation by the moſt Laborious and Expenſive Endeavors, to manifeſt all our Care and kindneſs toward

ward them, purſuing their Amendment and Recovery. For the ſame Mind ought to be in us that was in Chriſt Jeſus: who being in the form of GOD thought it no Robbery to be Equal with GOD, yet took upon him the Form of a Servant, and being found in faſhion as a man, humbled himſelf to the Death, of the Croſs: Wherefore GOD alſo hath highly exalted him, and given him a Name above every Name that at the Name of Jeſus every Knee might bow. The very reaſon why we ſo infinitely adore him, being the incomparable Height and Perfection of his Mercy, expreſſed in his Humiliation and Abaſement for us. If we would enter into his Glory, we muſt walk in the Way which he hath trod before us, for that only will lead us into it.

THO GOD hath in his infinite Mercy redeemed us from the unavoidable Neceſſity of being Damned, yet hath he with infinite Prudence ordered the Way and Manner of our Redemption: in ſuch ſort that we are not immediately tranſlated into Heaven, but reſtored to a *new Eſtate of Trial*, and endued

endued with Power to do new Duties, as pleaſing to him, as thoſe which he required from us in *Eden*. For he Loved a Righteous Kingdome from the Beginning, wherein his Laws were to be obeyed, Rewards and Puniſhments expected, and adminiſtred in a Righteous manner.

THE Great and neceſſary Duties in this ſecond Kingdome are Faith and Repentance introduced by his Wiſdom, and occaſioned by Sin, neceſſary for our Juſtification, and Sanctificaton, and Superadded to the former.

THIS Kingdome of Evangelical Righteouſneſs, being founded on the Blood of Chriſt, is by Death and Sin, and by the Supernatural Secrets of Love and Mercy, made infinitely more Deep and myſterious than the former.

CHAP. XV.

Of Faith. The Faculty of Believing implanted in the Soul. Of what Nature its Objects are. The Neceſſity of Faith; Its End, Its Uſe and Excellency. It is the Mother and Fountain of all the Vertues.

FAITH and Repentance are the Principal Vertues, which we ought to exerciſe in the Kingdome of *Evangelical Righteouſneſs*: becauſe by them alone a Sinner is reſtored to the Capacity and Power of living in the Similitude of GOD, in the Practice of his Divine and Eternal Vertues. For *without Faith it is impoſſible to pleaſe GOD*, becauſe we can never believe that he is the Rewarder of all thoſe that diligently ſeek him, without that Credit which is neceſſary to be given to the Diſcovery of his Love to them that are defiled by the Guilt of Sin. For as long as we think GOD to be an infinite and Eternal Enemy to all Offenders, we cannot uſe any Endeavor to

pleaſe him, becauſe we Know there is no Hope of Reconciliation, and the vanity of the Attempt appears like a Ghoſt that always haunts us, and ſtands in our Way to oppoſe and diſcourage us, in the Atchievment we would undertake. For to Fight with *Impoſſibility* is ſo Fooliſh a thing that Nature it ſelf keeps us back from doing it. Till therefore we believe our Reconciliation poſſible, we have no Strength at all to endeavour our Salvation. Our Deſpair oppreſſeth and fruſtrates our Deſires, with the inevitable Neceſſity of our Eternal ſhame, and Guilt, and miſery.

TO believe that GOD will be ſo Gracious, as to pardon our horrible Apoſtacy and Rebellion, is a Work ſo Great, that GOD accepteth it inſtead of all other Works of Innocence and Piety: to Believe that he hath given his Eternal Son to dy for us, and that he ſo Loved us as to come down from Heaven to ſuffer the wrath of GOD in our ſtead, is ſo much againſt the Dictates of Nature and reaſon, that GOD *imputeth this Faith alone for Righteouſneſs*, not as if there were no Good Works neceſſary beſide, but by this alone we

we are juſtified in his Sight, and our Juſtification cannot be aſcribed to any other Work of ours whatſoever. Howbeit that which maketh Faith it ſelf ſo Great a Vertue, is that we thereby receive a Power and an Inclination withall, to do thoſe Works of Love and Piety, the Performance and the Reward of which was the very End of our Saviours Coming.

THAT there is implanted in Man a Faculty of *believing*, is as certain as that his Eys are endued with the Faculty of *ſeeing*, or his Soul with *Knowledge*, or any other Faculty. And that this Power implanted is of ſome *Uſe* in Nature, is as ſure, as any Thing in the World. For nature never gave to any thing a Power in vain, this therefore being one of the Powers of the Soul, muſt have a certain *End* ordained for it: And its uſe is the Exerciſe of *Faith*, in order to that End.

OBJECTS of Faith are thoſe Things which cannot be diſcovered but by the Teſtimony of others. For ſome things are known by Sence, ſome by Reaſon, and ſome by Teſtimony. Things that are Known by Sence, are

 preſent

preſent, ſome time or other, to the Senſes themſelves. Thoſe Things which Reaſon diſcovers, are Known, as Effects are by Cauſes, or as Cauſes by Effects; a Good and rational Demonſtration being made by the Concatenation of Cauſes and Effects depending upon each other, whereby Things remote from Sence are evident to Reaſon, becauſe the one is neceſſarily implied by the exiſtence of the other. But ſome Things there are, which have no ſuch neceſſary Dependance at all: ſuch are the fortuitous Occurrences that have been in the World, with all thoſe Actions of free Agents that flow meerly from their Will and pleaſure. For of theſe, there can be no certain Knowledge when they are paſt, but by Hiſtory and Tradition. That the World was made ſo many years ago, that Man was created in an eſtate of Innocency, that he fell into Sin, that GOD appeared, and promiſed the ſeed of the Woman to bruiſe the Serpents Head, that there was a Flood, that *Sodom* and *Gomorrah* was burnt by fire, that all the World ſpake one Language till the Confuſion at *Babel*, that there were ſuch men

men as *Julius Cæſar*, or *Alexander the Great*, or ſuch as *Abraham*, and *Moſes*, and *David*, that the children of *Iſrael* were in *Egypt*, and were delivered from thence by Miracles; that they received the *Law* in the *Wilderneß*, and were afterwards ſetled in the Land of *Canaan* that they had ſuch and ſuch *Prophets*, and *Prieſts*, and *Kings*: that *Jeſus Chriſt* was born of the Virgin *Mary*, that he was GOD and Man, that he died and roſe again, that he aſcended into Heaven, and ſent the *Holy Ghoſt* down upon his *Apoſtles*. Nay that there is ſuch a City as *Jeruſalem*; all theſe things can no other Way be underſtood but only by Faith, for no Light of Nature nor principle of Reaſon can declare ſuch verities as theſe, among which we may reckon theſe, that all the Nations in the World, except that of the Jews, were *Pagans* and Idolatrous, till the *Goſpel* began to come forth from *Jury*; that by the Miracles, and Perſwaſions, and Faith, and Patience, and Perſecutions, and Deaths of the *Martyrs*, they were converted, and forſook their Dumb Idols, and erected Temples to the GOD of Heaven; that his Eternal Son was crucified

ed in *Judea*; that ſuch *Emperors* made ſuch Laws, that ſuch *Councils* were held in ſuch Ages, that ſuch and ſuch *Fathers* ſprung up in the Church; that there is ſuch a Place as *Rome*, and *Conſtantinople*: theſe and many Millions of the like Objects, to them that live in this Age, and never ſtirred any further then the Engliſh Coaſt, are revealed only by the Light of Hiſtory, and received upon Truſt from the Teſtimony of others. Nevertheleſs there is as great a Certainty of theſe Things, as if they had been made out, by Mathematical Demonſtration, or had been ſeen with our Eys.

FOR tho there are ſome *falſe* and ſome *Doubtful* Teſtimonies, yet there are alſo ſome that are *True* and *Certain*. And leaſt all Faith ſhould be utterly blind, and vain, and uncertain, there are External Circumſtances and inward Properties, by which thoſe Teſtimonies which are true and infallible are diſtinguiſhed from others.

ALL thoſe Things that are abſolutely neceſſary to the Welfare of Mankind, the Knowledge of which is of general Importance, that are unanimouſly atteſted

teſted by all that mention them, and univerſally believed throughout all the World, being as firm and certain as the Earth, or the Sun, or the Skye it ſelf. We are not more Sure that we have Eys in our Heads, then that there are Stars in the Heavens: tho the Diſtance of thoſe Stars are many Millions of Leagues from our Bodily Organs.

THE Objects and Tranſactions which in former Ages occur to our Eys, (I mean the Spiritual Eys of the intelligible Soul, that are ſeated within) are by Faith received, and brought to the underſtanding. When they are tranſmitted to our Knowledge, their Nature is apprehended immediately by the Soul, and their exiſtence examined by Reaſon. There being certain clear and infallible Rules, by which their Truth or falſhood may be diſcerned. And for this Cauſe is it that we are commanded, to *Try all Things, and hold faſt that which is Good*; It is 1 Pet. 3. 15. our Duty, to be *ready always to give a reaſon of the Hope that is in us.* For Reaſon is a tranſcendent faculty, which

extendeth to all Objects, and penetrates into all miſteries, ſo far as to enquire what probability may be in them; what A-greement or repugnance there is in the Nature of the Things revealed; what Harmony or Contradiction there is in the Things themſelves, what Corre-ſpondence in all the Circumſtances, what conſiſtence between thoſe Things which we certainly *Know*, and thoſe which we are perſwaded to *believe*, what Authority the Relation is of, what is the Deſign and integrity of the Relators, what is the Uſe and End of the things revealed, whether they are im-portant or frivolous, abſolutely neceſ-ſary, meerly convenient, or wholy Su-perfluous, things to be abhorred, or things to be deſired, Abſurd or Amia-ble, what Preparations went before, what Cauſes preceded their Exiſtence, what Effects followed, what Concomi-tants they had, what Monuments of them are now left in the world, How the Wiſe and Learned judge of them, what Conſent and Unity there is in all the Relations, and Hiſtories, and Tradi-tions, of the Things reported.

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WHERE there is no *Repugnance* be-tween the Objects offered to our Faith and the Things we already know, no Inconſiſtance in the Things themſelvs, no difference, no Contention between the Relators, no fraud in promoting, nor folly (diſcernable) in the firſt Em-bracing of the Things that are pub-liſhed, no Want of Care in Sifting and examining their Reality, nor any want (in the Hearers) of Induſtry, Skill and Power to detect the Impoſture, there is a fair Way laid open to the Credi-ble of ſuch Objects atteſted and re-vealed with ſuch Circumſtances. But if the Things atteſted were openly tranſacted in the face of the World and had Millions of Spectators at the ſight of it, if they were ſo publick as to be taken no-tice of in all Kind of Hiſtories of thoſe times and places, if they were founded on great and weighty cauſes, if they were purſued by a conſtant Series, and ſucceſſion of affairs, for many Ages, if they produced great and publick al-terations in the World, if they over-came all ſuſpicious oppoſitions, obſta-cles, and impediments, if they chan-ged the ſtate of Kingdoms and Em-

pires

pires; if old Records, and Monuments and Magnificent Buildings are left behind, which thoſe Occurrences occaſioned; our Reaſon it ſelf aſſiſts our Belief, and our Faith is founded upon *Grounds*, that cannot be removed: Much more if the Things be agreeable to the Nature of GOD, and tend to the Perfection of Created Nature, if many Propheſies and long Expectations have preceded their Accompliſhment, if the miſteries revealed are atteſted by Miracles, and painted out many Ages before, by Types and Ceremonies, that can bear no other Explication in Nature, nor have any Rational uſe beſides; if all the Beauty of former Ages is founded in, and compounded by their Harmony, if they fitly anſwer the Exigencie of Humane Nature, and unfold the True Originals of all the Diſorde and Corruption in the world, if the Greateſt and Beſt Part of Learning i ſelf conſiſts in the Knowledge of ſuc affairs; if the Doctrines on which they attend, be the moſt pure, and Holy, and Divine, and Heavenly; if the moſt of them are rooted in Nature it ſelf,

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when they are examined and conſidered, but were not diſcerned nor Known before; if they ſupply the Defects of our Underſtanding and lead us directly to felicity, if they take off our Guilt, and are proper Remedies to heal the Diſtempers and Maladies of our Corruption; if they direct and quiet the paſſions of Men and purifie their Hearts, and make men Bleſſings to one another; if they exterminate their vices, and Naturally tend to the Perfection of their Manners, if they lead them to Communion with GOD, and raiſe up their Souls to the fruition of Eternity, enlarge their Minds with a Delightful Contemplation of his Omnipreſence, enriched them with infinite varieties of Glorious Objects fit to be enjoyed, if they perfect all the Powers of the Soul, and Crown it with the End for which it was was prepared: Where all theſe Things meet together, they make a Foundation like that of the Great Mountains which can never be moved. But if there be any flaw, or Defect, in theſe Things, if any of them be wanting, our Faith will be ſo far

forth

forth lame and uncertain, as our Reaſon ſhall diſcern its Cauſe to be failing.

NOW of all the Thing that the World doth afford, the Chriſtian Religion is that alone wherein all theſe Cauſes of Faith perfectly concur. Inſomuch that no Object of Faith in all the World is for *Certainty* Comparable to that of Religion. Never had any Truth ſo many Witneſſes, never any Faith ſo many Evidences, they that firſt taught and publiſhed it, deſpiſed all the Grandeurs and Pleaſures in the World, deſigned nothing but their Eternal Felicity, and the Benefit of men, trampled all Honours and Riches under feet, atteſted the Truths they taught and revealed, by Miracles wrought, not in obſcure Corners, but in the *Eye* of the Sun, many Nations far diſtant from each other were in a Moment reduced, and changed at a time. Millions of Martyrs were ſo certain of the Truth of theſe Things, that they laught at Perſecutions, and Flames, and Torments. The Jews that are the great enemies of Chriſtianity, confeſs thoſe Hiſtories, and Propheſies, and Miracles, and

Types

Types, and Figures upon which it is founded. They reverence the Book wherein they are recorded above all the Writings in the World, confeſs that they had it before our Saviour was born, and glory that it was theirs, before it was ours. Their whole Faith and Religion is made up of Such Materials, which being granted, it is impoſſible the Chriſtian Religion ſhould be falſe, Turks acknowledge the Hiſtorical Part. The Artifices of Corruptors have been all detected, and muſt of neceſſity ſo be as long as there are inquiſitive Men in the World: All Schiſmaticks and Hereticks have cavilled and diſputed about the true Interpretation of certain Texts, but never ſo much as Doubted, much leſs ſhaken the foundation. Nay when you look into Matters well, the very Certainty of the one was the occaſion of the other. The great Moment of what they took for granted made the ſtrife the more *Eager*.

THIS Advantage our Faith has above all, it is ſuſpected only by Lazy and Profane, half witted men that are as *Empty* as ſelf conceited, as

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taſh as Wanton, and as much Enemies to Felicity and Vertue, as to Truth and Godlineſs. But the more you ſearch into it, the more Light and Beauty you ſhall diſcern in the *Chriſtian Religion*, the Evidences of it will appear ſtill more deep and abundant, as endleſs in Number, force, and Value, as they are unexpected.

AMONG other Objects of Felicity to be enjoyed, *the Ways of GOD* in all Ages are not the leaſt conſiderable and Illuſtrious. Eternity is as much Beautified with them, as his Omnipreſence is with the Works of the Creation. For Time is in Eternity, as the World is in Immenſity: Reaſon expects that the one ſhould be Beautiful, as well as the other. For Since all *Time* may be Objected to the *Eye* of Knowledge altogether, and Faith is prepared in the Soul on purpoſe, that all the Things in Time may be admitted into the *Eye* of the Soul, it is very Diſpleaſing to Humane Reaſon, that *Time* ſhould be horrid, and Dark, and empty, or that he that has expreſſed ſo much Love in the *Creation* of the World, ſhould be Unmindful of our Concerns in

in the Diſpenſations of his *Providence*. Eſpecially Since the World, how Glorious ſoever it is, is but the Theatre of more Glorious Actions, and the Capacity of *Time* as Great and Large as that of the *Univerſe*, Ages are as long and as Wide as Kingdoms. Now if GOD have altogether neglected the Government of the World, all Time will be Dark and vain, and innumerable Bright and Delighful Objects, which were poſſible to be deſired, denied to the Soul, and the better half of GODS Love be removed. But if GODS Will and Pleaſure be Uniform in his Operations, and Time it ſelf Beautified by this Wiſdome, Goodneſs, and Power, as well as the World, our *Faith* will have a peculiar Excellency becauſe, it is that by which all the Beauties in *Time* and *Providence* are enjoyed: Eſpecially if it be able to ſee and feel them in clear Light, and in as lively a manner as the *Reaſon* of the Soul can do, when moſt fully informed. It is evident that without this *Faith*, the Greater half of our Felicity can never be enjoyed.

TO Know that we are Men, encompaſſed

compaſſed with the Skies, and that the Sun and Moon, and Stars are about us, with all the Elements and Terreſtrial Creatures, is matter of Sence and *Reaſon*; as it is alſo, that we have the Dominion and uſe of them; and that ſuch Excellencies and Degrees of Goodneſs are Connatural to them: But their utmoſt Perfection is diſcovered only by the Truth of Religion; that alone diſcloſes their firſt Cauſe and their laſt End, without which all their Intermediate uſes are *Extremely* Defective: It is far more Pleaſant to ſee the Infinite and Eternal GODHEAD from the incomprehenſible Height of his Glory, ſtooping down to the abyſs of Nothing, and actually making all theſe Tranſcendent Things out of Nothing for our ſakes, then to ſee our ſelves at preſent ſurrounded with them. This is the firſt uſe of all the Ornaments of *Time* and *Nature*. Which tho it be founded on clear Reaſon, yet is it an Object of our Higheſt Faith, as it is revealed by the Word of GOD: and therefore it is ſaid, *through faith we underſtand that the Worlds were made*. For Faith and Reaſon are not ſo divided, but that (tho formally

formally Diſtinct) they may enter into each others Nature, and Materially be the ſame. The very ſame Object (I mean) that is Known to Reaſon, may by Faith be believed: *Reaſon* not deſtroying but confirming *Faith*, while it is *Known* upon one account, and *believed* on another. For there is a Mutual Conveniency between theſe two, *Faith* is by *Reaſon* confirmed, and *Reaſon* is by *Faith* Perfected.

TO ſee GOD ſtooping down to Create the World, and Nothing follow, is not ſo Beautiful, as to ſee him afterward in the Act of making Man, and Giving him Dominion over all the Creatures. It is more pleaſant to ſee Man made in GODS Image, then to ſee the World made for the uſe of Man. For the *End* of the Creation is that, upon which all the Perfection of its Glory does depend, and the more Noble *Man* is, for whoſe uſe the *World* was made, the more ſublime and Glorious its *End* is. To ſee him placed in the Eſtate of Innocency, Light, and Glory, wherein he was ſecure from Death, and Sin, and Sickneſs, and Infelicity, if himſelf pleaſed, is very De-

lightful; ſo it is to ſee, that Nature never intended any of thoſe Abortive Errors, that now ſo confound us? But to ſee the *End* why man was placed in ſuch an Eſtate, to be his *Trial*, and the End of that his *freindſhip with GOD*, whoſe *Exerciſe* conſiſteth in voluntary Acts of *Gratitude* and *Amity*; and the *End* of thoſe the Beauty of his Life, and his fuller *Exaltation* to Bliſs and Glory; this is far more Pleaſant then the other. To ſee him fall is infinitely *Diſpleaſing*, but the fault is intirely charged on himſelf: And had GOD *Eternally* deſtroyed him, tho we perhaps had never lived to ſee it, yet we confeſs it would have been juſt in it ſelf, and the Juſtice Adorable. But to ſee GOD exalting his mercy in pardoning the offence, and for all our ſakes redeeming Man by the Death of his Son is ſweet ſtill: as it is alſo to ſee his infinite Juſtice and Holineſs in the *Manner* of our Redemption. To ſee him lay the foundation of our Hope on a certain Promiſe, ſeconded with his Long-ſuffering, yet defer the Accompliſhment of it for our greater Benefit, wiſely forbearing to ſend his Son till *the fulneſs of Time*, is very tranſporting, but the Reaſon of it is very Difficult to underſtand. His foreſight of our Obſtinate *Blindneſs* and *Incredulity* was the Cauſe of his *Delay*. That he might gain Time, before our *Saviour* came, to ſpeak of him, to paint him forth, to make him the expectation of the World, and the Hope of all Nations. To ſee him for that End reveal himſelf to *Abraham*, *Iſaac*, and *Jacob*, and bringing down their Poſterity into the Land of *Egypt*, that he might make that Nation, out of which our Saviour was to ſpring, *Famous* by *Miracles*, and by his Conduct and Government of them, more *Glorious* then all Nations, to appear himſelf among them, and give his Oracles unto them, and to make them conſpicuous to the *Eye* of all the World, by mighty Signes, and Wonders, and Judgments, puniſhing them for their offences, yet Graciouſly continuing a Seed among them, that *Chriſt* might be raiſed up according to the *Propheſies*, that went before concerning him. To ſee all the Myſteries of the Goſpel painted out in ſo *Lively* a Manner, in all the Types and Figures of the *Ceremonial Law*, and

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that Service with ſo much ſplendor and Glory continued, before he came by the Space of two thouſand years, wherein all the myſteries of his Kingdome are exhibited; to ſee *the Volumen of the Book in which it was written of him*, ſo highly magnified and exalted, by them that crucified him after it was written, and that now continue ſo much to oppoſe him as the *Jews* do; To ſee the *Prophets* at various Times, and in Divers manners, ſo clearly to deſcribe all the particulars of his Life and Doctrine, his Eternity, his Godhead, the Hypoſtatical Union, his Incarnation in the Virgins Womb, his Poverty, his Meekneſs, his Miraculous Life, his Death and Paſſion, his Reſurrection and Aſcention into Heaven, the Sudden and Miraculous Converſion of the Gentiles, compared to a *Nation's being born at once*, the very *Town* where he ſhould be born, and the *City* from whence the Law ſhould go forth into all the World, and the *Temple* in which the Goſpel ſhould begin to be preached. To ſee the Accompliſhment of all theſe Things attended with ſo many Glorious and Tranſcendent Wonders, and the utter

ſubverſion of that Nation, for their Incredulity when they had ſlain him; To ſee Kings and Queens become the *Nurſing Fathers* and *Mothers* of the Church, and ſo many Glorious Empires receive his Law that was *hanged* on a Tree; To ſee Temples erected over all the World to a Crucified GOD, and Nations upon Earth adoring his Glory in the Higheſt Heavens; Eſpecially to ſee the manner of his ſatisfaction, by way of *Sacrifice* in our ſtead, the laying of our Sins upon his Head, & the ſprinkling of his Blood upon all Nations ſo lively repreſented, the Neceſſity of ſuch a Saviour exhibited by the Rigor and Severity of the Law, his Perſon and his Office being pointed out in ſo particular a Manner; all this as it is ſweet & Heavenly, ſo does it enrich the Contemplation of the Soul, & make it meet to walk in Communion with GOD in all *Ages*, adoring his Wiſdome, and Goodneſs, and Power, admiring & delighting in the *fulneſs* of his Love, And all theſe moſt Great & Tranſporting Things we receive into our ſouls by *Faith* alone.

BUT that which above all other Things is moſt ſatisfactory is to ſee Jeſus

ſus Chriſt *the end of the Law*, and the centre of time, the main Buſineſs of all the Diſpenſations of GODS Providence, and the only Hinge upon which all myſteries both of the Law and Goſpel Principally turn.

HAD he come in the Beginning of the World, there had been no *Room* nor *Place* for all theſe Prophecies, and Figures, and Expectations, and Miracles, Preceding his Birth, we had had nothing but a *bare* and *naked* Tradition, that he had been in the world, which by the careleſneſs of men had paſſed away like a Dream, and died unprofitably; As we may plainly ſee by their Backwardneſs to believe theſe Things, notwithſtanding their ſtrength and Beauty, and the reiterated Appearances of GOD to excite and awaken Mankind, notwithſtanding his care to erect a Miniſtery among us, for this very end, *that Jeſus Chriſt might be Known*.

HAD he not been GOD and MAN in one Perſon, had no ſatisfaction been neceſſary for our ſins, had he not made ſatisfaction for us; there had been no Neceſſity of believing on his name. The light of nature had been ſufficient to guid

guid us to ſorrow and Obedience; all this trouble and care might have been ſpared, all this Oeconomy might have been changed into a Government of leſs expence, and the moſt of theſe proceedings had been impertinent and ſuperfluous. For they all receive their Attainment and Perfection in *Jeſus Chriſt*, who is the fulneſs, and ſubſtance, and Glory of them.

NOR is it, the excellency of Faith alone, that it looks back upon Ages paſt: it takes in the Influences of all theſe, that it may bring forth fruit in our Lives for the time to come. For what is it but the Faith of theſe things, attended with the Glory which is intimated by them, that made ſo many Divine and Heavenly perſons, ſo many Wiſe and Holy Heroes, ſo many Saints and Martyrs! What can enflame us with the love of GOD, inſpire us with Courage, or fill us with Joy, but the Sence of them! A true and lively Faith is among Sinners the only Root of Grace and Virtue, the only Foundation of Hope, the only Fountain of excellent Actions. And therefore it is obſerved by the Apoſtle

Heb. 11. *Paul*, that *by Faith* Abel *offered a more Excellent ſacrifice than* Cain, by *Faith Enoch* walked with GOD, by *Faith Noah* prepared an Ark, in which being warned of GOD, he ſaved himſelf from the general Deluge; by *Faith Abraham* did ſuch Things, as made his Seed to multiply above the Stars of Heaven; by *Faith Moſes* deſpiſed the Honours and Treaſures of Egypt, and endured, as ſeeing him that was inviſible; *What ſhould I ſay more* (ſaith the Apoſtle) *For the time would fail me to tell of* Gideon, *and of* Barak, *and of* Sampſon, *and of* Jeptha, *of* David *alſo, and of* Samuel, *and of the Prophets: who through Faith ſubdued Kingdoms, wrought Righteouſneſs, obtained Promiſes, Stopped the mouths of Lions, Quenched the violence of fire, eſcaped the Edge of the Sword, out of Weakneſs were made ſtrong, waxed valiant in fight, turned to flight the Armies of the Aliens. Women received their Dead raiſed to Life again; and others were tortured, not accepting Deliverance, that they might obtain a better Reſurrection. and others had tryal of cruel Mocking and Scourges, yea moreover of Bonds and Impriſonments. They*

were

were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword, they wandred about in Sheep-skins and Goat-skins, being deſtitute, afflicted, tormented; of whom the World was not worthy; they wandered in Deſerts and Mountains, and in Dens and Caves of the earth. All theſe things were done through *Faith*, while yet there were but a few Things ſeen to encourage them. But the whole Accompliſhment of myſteries and myracles is far more fair, and vigorous, and enflaming; the Beauty of the whole Body of GODS Diſpenſations fitly united in all its Parts, being an eternal, *Monument* of his Wiſdom and Power, declaring the Glory of his Love, and Kingdom in a more Eminent manner, and making us *more then conquerors in and thorrow Jeſus Chriſt, who loved us, and gave himſelf for us.*

CHAP.

CHAP. XVI.

Of Hope. Its foundation, its Diſtincti-on from Faith, its Extents and Di-menſions, its Life and Vigor, its Seve-ral Kinds, its Sweetneſs and Excel-lency.

JANUS with his two Faces, look-ing backward and forward, ſeems to be a fit Emblem of the Soul, which is a-ble to look on all Objects in the Eter-nity paſt, and in all Objects before, in Eternity to come. Faith and Hope are the two Faces of this Soul. By its Faith it beholdeth Things that are paſt, and by its Hope regardeth Things that are to come. Or if you pleaſe to take Faith in a more large and Comprehenſive Sence, Faith hath both theſe Faces, being that Vertue by which we give Credit to all Teſtimonies which we believe to be true concern-ing Things paſt preſent and to come: Hope is a Vertue mixt of Belief and Deſire, by which we conceive the Poſſibility of attaining the Ends we would

would enjoy, and are ſtirred up to endeavour after them. Faith reſpects the *Credibility* of Things believed to be *True*; Hope, the *Poſſibility* and *Goodneſs* of their *Enjoyment*. The Simple Reality of Things believed is the Object of the one, the facility of their attainment, and our Inte-reſt united are the Object of the other.

HOPE preſuppoſes a Belief of the Certainty of what we deſire. It is an Affection of the Soul of very ge-neral Importance. Which foraſmuch as it is founded on Faith, and derives its ſtrength from the Sure Belief of what we hope to attain, and there can be no fruition of that which is not really *ex-iſtent*, to lay the foundation of our Hope more firmly, we will again con-ſider the Objects of Faith in the beſt Light wherein their apparent certainty may be diſcerned.

THE Objects of Divine Faith re-vealed in the holy Scripture may fitly be ranked into three Orders. For the *Matter* of the Bible being partly *Hiſto-rical*, and partly *Prophetical*, and partly *Doctrinal*, the Objects of *Divine Faith* fall

fall under theſe three Heads, of *Doctrine, History*, and *Propheſie*.

THE *Doctrine* of the Scripture is of two ſorts: for ſome Doctrines are *Natural*, ſome are *Supernatural*. The Natural are again divided into two. For ſome of them are *Laws* that teach us our Duty, ſome of them *Propoſitions* only, or bare and Simple *Affirmations*, which we call Articles guiding our Apprehenſions in the Truth of thoſe Things which are meet to be Known: *Speculation* is intended in the one, and Practice in the other.

NATURAL Doctrines are Objects of Divine Faith, only as they are revealed by the Word of GOD. For the Authority of the Witneſs is that which maketh our Faith *Divine*. They are called *Natural*, becauſe how ever Blind any man is, in his preſent condition; upon a diligent Search, thoſe Things may be clearly diſcerned by the Light of Nature. Thoſe Doctrines which are Objects of Divine *Faith*, and yet may be found out by the Inveſtigation of *Reaſon*, are ſuch as theſe. That there is a GOD, that the World was made, that man was created in GODS Image

Image, that he hath Dominion over the works of his Hands, that he is or ought to be tenderly Beloved of all mankind, that he is to be good, and full of Love to others: that he is to render all Objects their Due Eſteem, and to be Grateful for the Benefits he hath received of his great Creator: that the firſt Eſtate of the Worlds Creation was pure and perfect, that Sin came in by the Accidental abuſe of the Creatures Liberty, that Nature is Corrupted, that Death was introduced as the Puniſhment of Sin; that the Soul is Immortal, that GOD is infinitely Juſt, and Wiſe, and Holy; that he will diſtribute Rewards, and Puniſhments according to Right; that there is ſuch a Thing as Eternity and Immenſity; that the Body is frail and ſubject to Diſeaſes; that we receive all Things from GOD, and depend in the fruition of all upon his Power and Providence; that it is Wiſe to pleaſe him, and fooliſh to diſpleaſe him; that Puniſhment is due to Sin, and that GOD hateth it; that Reward is due to Vertue, and GOD delighteth in it; that there is a Conſcience in the Soul, by which it feels and diſcovers

that

the Difference between Guilt and Innocence. That man is a Sinner, that he is prone to Evil, and Obnoxious to GODS Wrath, that nevertheleſs he is ſpared by the Long-ſuffering of GOD, and that GOD Loveth him, and deſireth his Salvation. That there is a felicity and a Supream Felicity appointed for man: that he is a free Agent, and may loſe it, if he pleaſes: that miſery is the Conſequent of the Loſs of Felicity: that GOD delighteth in all thoſe that Love and practice Vertue: that he hateth all thoſe that drown their Excellencies in any Vice: that Sorrow and Repentance are neceſſary for all thoſe that have offended GOD: that there is Hope to eſcape the Puniſhment of Sin, if we endeavour to live as Piouſly as we ought. All theſe things are evident in themſelves by the Light of Nature, becauſe they may either be clearly deduced from the principles of Reaſon, or certainly diſcerned by plain Experience: And are therefore taught by the Word of GOD, either becauſe they had need to be revived and raiſed up

to

to light from under the Rubbiſh of our Fall, or becauſe GOD would ſanctifie Nature by his expreſs Conſent, or make its Dictates more remarkable and Valid by his Approbation, and confirm all by the Seal of his Authority: or becauſe a fair Way is laid open by theſe to more retired and Cœleſtial Myſteries.

FOR when we know theſe Things we are prone to enquire what GOD hath done, what Way there is to recover our ancient Happineſs, what Remedies are prepared for the corruption of Nature, how the Guilt of Sin may be removed, how we may be aided and aſſiſted in the works of Virtue, by what Means our Reconciliation with GOD is wrought, and in what manner we ought to demean our ſelves that we may be accepted of him? for the knowledge of our former health is neceſſary for the clear apprehenſion of our preſent Sickneſs, and the ſenſe of our Infirmitie fits us for the Phyſician. When we know all that *Nature* can teach, and ſee ſomething needful, that Nature cannot unfold; when we are condemned by our Conſcience

yet

yet feel our ſelves beloved, find that we have forfeited all, yet ſee the Glory of the creation continued (for our uſe and ſervice,) ſtand in need of an Atonement, yet know not where to get it; our Exigency meeting with the grace of GOD, the ſence of our Miſery and Hope united, our own Guilt and GODS Mercy (of both which we have the feeling and experience,) adopts us for the Reception of the Holy Goſpel, wherein thoſe thing are revealed that come in *moſt fitly* to anſwer our Expectations. Satisfaction for Sin by the Death of Chriſt, and the Incarnation of his GODHEAD above the courſe of Nature, for that End; His active and paſſive Obedience in our Stead, our Juſtification thereby, the application of his Merits to our ſouls by faith, the Glory which we owe him for ſo great an undertaking, the coming down of the Holy Ghoſt to Sanctifie our Nature, and the dignity of Both theſe Perſons by reaſon of their Unity in the eternal Eſſence; for the manifeſtation of which the Myſterie of the Trinitie is largly revealed, theſe ſupernatural Points come in ſo ſuitable

ſuitably and are ſo agreeable to Nature, ſo perfectly fit in their places, ſo marvellouſly conducive to the perfection of the Reſidue, that the very Harmony and ſweetneeſs of altogether is enough to perſwade us of their *Credibility*; and then the *Matter of fact* comes in with the Teſtimony and Authority of GODS Word, aſſuring us that theſe Things are ſo, by Hiſtory and Propheſie. The Miracles at our Saviours Birth alone one would think enough to clear the buſineſs: much more if we take in all the Miracles of his life; wherein his Glory appeared, as of the only begotten of the Father; more fully yet, if we take in the Miracles of his Death; and abundantly more, if the Glory of his Reſurrection and Aſcenſion be added. But eſpecially the *Coming down of the Holy Ghoſt*, and the Power the Apoſtles received from heaven, all the Propheſies that went before, and all the ſucceſſes that followed after, all the Faith and Learning of the Fathers, all the Canons and Decrees of Councils, all the Tranſactions of the World drawn down to our own Age in a continued ſeries, illuſtrate and confirm all that is revealed.

BUT you will ſay, How ſhall we know ſuch Hiſtories to be true, and that ſuch Propheſies and Prophets were in their ſeveral Ages; Since we never ſaw the ſame with our eyes, and there are many ſleights and Fables in the World: How doſt thou know there are any Antipodies? Thou didſt never ſee them! Or that there is any Sea, which thou didſt never behold! Or that the next River has a Fountain Head? Is not the Univerſal Tradition of all the world (wherein the Church of *Rome*, nay the Catholick Church, is but a little Part) a clear Light for a *matter of Antiquitie*, attended with a *Stream* of Effects and clear *Monuments* concurring together, without any Diſſonancy in the Things themſelves, or Contention of Parties? How doſt thou know that there was ſuch a man as King *James*, or *William* the Conqueror. Is he not a mad man that will doubt, or Diſpute it? All that thou haſt to confirm thee in the certainty of theſe, and infinitely more, conſpires together, to confirm thee in the certainty of the other. The Hiſtory of the Bible is confeſt by Turks, and Jews, and Infidels, and which is far more, by the Teſtimony of the Church, which deſerves to be believed above them all. And if the Hiſtory be true, there were ſuch Perſons as *Adam*, *Enoch*, *Noah*, *Abraham*, *Joſeph*, *Moſes*, *Samuel*, *David*, *Solomon*, *Elias*, *Eliſha*, *Joſiah*, *Iſaiah*, *Jeremiah*, *Ezekiel*, *Daniel*, and the reſt of the Prophets; ſuch perſons as Jeſus Chriſt, and his Apoſtles in ſuch Ages; ſuch Propheſies, and ſuch Accompliſhments at vaſt Diſtances; ſuch Acts, and ſuch Miracles, and ſuch Doctrines upon ſuch occaſions: And if all this *Matter of fact* be true, tis impoſſible but theſe Doctrines muſt be Divine, which the Devil and wicked men ſo much Oppoſe and Blaſpheme in the World. And if theſe Doctrines are true, then all the Promiſes of GOD are true, and there is a large foundation of Eternal *Hope* prepared for the Soul: becauſe if all theſe Preparations be not Eternally diſgraced by the feebleneſs of their End, the Glory and Felicity which is deſigned by them, is infinite and Eternal.

THAT all theſe Things are intended for thy Benefit, thou mayſt clearly

ly ſee, by thy very Power to ſee them, and by the Natural Influence which they have upon thy Eſtate and condition. For tho it may happen by ſome ſucceeding Accident, that thy Power to ſee and enjoy all may be bereaved of its Objects, when thine *Intereſt* is Eclipſed and forfeited by thy Rebellion, and the *Influence* of all may at laſt through thine own Default be *ineffectual* and *Malevolent* to Thee; yet thou art aſſured by the Nature of GOD, and of thy own Soul, that it could not be intended Evil from the Beginning; nay the very Order and diſpoſition of the Things themſelves importeth the Deſign to be Felicity and Glory. For all theſe Things were written for our Admonition, upon whom the Ends of the world are come: And the Apoſtle expreſly ſaith, that *whatſoever Things were written aforetime, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope.* This Hope maketh not aſhamed, becauſe the Love of GOD is ſhed abroad in our Heart. We Delight in Beauty, and by that very Inclination that we have unto

to it, are apt to Delight in any Thing that is Amiable. We delight to ſee the Order and Perfection of GODS Ways, and GOD himſelf taketh Pleaſure in manifeſting his Wiſdome and Goodneſs, for the Behoof of our Souls, becauſe he is Great in Bounty, and infinite in Love by his very Eſſence: Nay further we are every one Capable of all the Benefit that accrueth thereby, and by Nature fitted to celebrate his Praiſes for all the Advantages that by any of his Diſpenſations are imparted to us, and have Liberty to improve them all for the Acquiſition of that Glorious End to which we are ordained. The Nature of GOD, which is hereby manifeſted to be Love to his Creatures, is that which enableth thee by this very means to honour and adore him, and by ſo doing to enter into his Kingdome, where he, that did all theſe Things for a farther End, will appear in Glory, and ſhew thee a Perfection of Life and Bliſs, that is worthy of all this Care and Providence, being as great as thy Heart can Wiſh or deſire.

HOPE is for its Extent and Dimenſions

menſions vaſt and wonderful. All the Honour, Advancement, Exaltation, Glory, Treaſure, and Delighr, that is concievable in Time or Eternity, may be hoped for: all that the Length, and Breadth, and Depth, and Height, of the Love of GOD, which paſſeth Knowledge, is able to perform; All that Ambition or Avarice can deſire, all that Appetite and Self-Love can purſue, all that Fancy can imagine Poſſibles and Delightful; Nay *more then we are able to ask or think*; we are able to deſire, and aſpire after (if it be promiſed to us) the very throne of GOD, and all the Joys of his Eternal Kingdom. And the more Sublime its Objects are, the more Eagerly & violently does our Hope purſue them, becauſe there is more Goodneſs in them to raviſh our Deſire.

TO fall from the Height of ones Hopes, where the Kingdome and Glory was infinite, to which we aſpire, is to fall from the Height of Heaven into the Depth of Hell, it produceth a miſery and Anxiety in the Soul, an Indignation and Sorrow, anſwerable to all the Greatneſs of our Objects, and the expectancies of our Hopes:

Hopes: Eſpecially where the Hope is *Lively* and *Tender*, and *Strong*, and *Senſible* of all it conceiveth.

FOR it is the property of a true and lively Hope to Elevate the Soul, to the Height of its Object: tho dull and drowzy Hopes make no Impreſſion or Alteration in the Mind. The Soul extends it ſelf with a kind of Pleaſure in its Wiſhes and in touching. The Poſſibility of ſuch Goodneſſes, as it propoſes to its ſelf in its own Imagination. Love and Beauty even in *Romances* are Delightful: the very Dreams and *Ideas* of the Perfections of Bliſs, have a Pleaſure as well as their Reallity. The Deſires of it are ſomething more Rich and Sacred then the fancy or Imagination: but to Hope for ſuch a Thing with a clear and joyful expectation, is to graſp at its fruition, with a faint Kind of Promiſe, that it ſhall at laſt be ours. Had our Hopes in *Spiritual* Things, as much *Sence* as they have in *Temporal*, thoſe Beams of Aſſurance that enlighten our Hope and fill it with Glory, would inſuſe a ſolid Strength into our Deſire and our pleaſures would be ſo Great that we ſhould not exchange them for

 all

all the Empires in the World. Eſpecially if it aſcended ſo high as to be founded on infinite and Eternal Cauſes, and the only fears that did chequer our Hope, ſprung from Nothing but the Danger of being Wanting to our ſelves. For who would think, That when our Lives and Liberties are at ſtake, we ſhould be falſe to our ſelves, that infinite Love and Power ſhould be tendered to us, infinite Beauty and Goodneſs be before us, infinite Honour and Pleaſure be offered us, Eternal Delights, ineſtimable Riches, Ever flouriſhing Joys, an infinite Empire be without fraud attainable, and we be ſo Treacherous and falſe to our ſelves, as to ſleight it all! *It is an Abſurdity* ſo incredible, that we ſhould loſe all theſe Enjoyments by our own Default, and bare Remiſsneſs *that* we ſhall hate our ſelves Eternally *if* we loſe ſo fair an Advantage. Yet this is our Caſe, we daily do that which in point of Reaſon is impoſſible to be done, and for doing which we judge our ſelves Guilty of Eternal Tortures. All the Miſery that is lodged in infinite Deſpair has comfort and refreſhment anſwerable to it in infinite

finite Hope. 'Tis the preſent food and Support of our Lives, 'tis the Anchor of our Souls in the midſt of all the Storms and Tempeſts in the World, 'tis the foretaſte of Bliſs and Cœleſtial Glory, a Glympſe and Appearence of the Beatifick Viſion, without which to Live is to Dye, and to Dye is to periſh for evermore.

THE Great Reaſon for which a right Hope is accounted ſo Great a Vertue, is becauſe its Objects do really ſurpaſs all Imagination. The fulneſs of the GODHEAD in the Soul of Man, the Perfection of the Divine Image, a Transformation for Glory, to Glory, even as by the Spirit of the Lord, Communion with the Father, Son and Holy Ghoſt, infinite Love and Bounty, the Eſtate of a Bride in Communion with GOD the Poſſeſſion of his Throne, with another Kind of ſweetneſs then the Bridegroom, himſelf enjoys, the Reſurrection of the Body, and Life Eternal, in a Kingdome where all Occaſions of Tears and Fears ſhall ever be removed, Where all Regions, and Ages, and Spaces, and Times, and Eternities, ſhall be before our Eys, and

and all Objects in all Worlds at once Viſible, and infinitely Rich, and Beautiful, and *Ours*! Our very Appetites alſo being raviſhed with Senſible Pleaſures in all our Members, not inconſiſtent with, but ſpringing from theſe high and Superior Delights, not diſtracting or confounding our Spiritual Joys, but purely Superadded, and increaſing the ſame; while our Bodies *are made like to his moſt Glorious Body, by that Almighty Power whereby he is able to ſubdue All Things to himſelf*, all theſe infuſe their Value; and the Hope that is exerciſed about theſe Things is a Vertue ſo great, that all inferior Hopes, which this doth Sanctifie, are made Vertues by it, but without this all other Hopes are Debaſements and Abuſes of the Soul, meer Diſtractions and deluſions, and therefore *Vices*.

I Know very well that Preſumption and Deſpair are generally accounted the Extreams of Hope, and the only vices that are Oppoſite thereunto. But I Know as well, that there may be many Kinds and Degrees of Hope, of which ſome may be *vicious*, and ſome *Vertuous*: and that ſome ſorts of Hope themſelves

themſelves are Vices. When ever we make an inferior Deſire the Sovereign Object of our Hope, our Hope is abominable Idolatrous and Atheiſtical. We forget GOD, and magnifie an inferior Object above all that is Divine. To Sacrifice all our *Hopes* to Things unworthy of them, or to be Remiſs and ſluggiſh in *Hoping* for Things of infinite Importance, is apparently *Vicious*: But to be juſt to all our Encouragements, and to lift up our Eys to the Eternal GOD, with an humble Expectation; to wait upon him, and to hope for all that from his Bounty, which his Goodneſs has promiſed, to deſire the moſt high and perfect *Proofs* of his Love, is the Property of a moſt Great and Noble Soul, by which it is carried above all the World, and fitted for the Life of the moſt high and perfect Vertue.

CHAP.

CHAP. XVII.

Of Repentance. Its Original, its Nature, it is a Purgative Vertue. Its neceſſity, its Excellencies. The meaſure of that ſorrow which is due to Sin is intollerable to Senſe, confeſſed by Reaſon, and diſpenſed with by mercy.

REPENTANCE is a Sowre and auſtere Kind of Vertue, that was not created nor intended by GOD, but introduced by Sin, made fair by Mercy, in remitting the offence, and pardoning the Sin. It is a Strange Kind of off-ſpring, which flows from Parents ſo infinitely different, and has a mixture in its Nature, anſwerable to either an *Evil* which it derives from *Sin*, and a *Goodneſs* which flows from *Mercy*. Its Evil is that of Sorrow, Indignation and Shame, Its Goodneſs is the uſefulneſs, and neceſſity of the thing, conſidering the Condition we are now in. It is highly ingrateful to Sence, but tranſcendently convenient and amiable to *Rea-*

ſon;

ſon; for it is impoſſible for him that has once been defiled with ſin, ever to be cleanſed, or to live after in a Vertuous manner, unleſs he be ſo ingenious as to lament his Crime, as to loath, acknowledge, and deteſt his Error.

THE Union of the Soul and Body is myſterious, but that Sin and Mercy ſhould be united, as Cauſes ſo infinitely different, for the production of a Child ſo Black and ſo Beautiful, is the Greateſt Wonder which the Soul can contemplate on this ſide Heaven; and will continue to be remembred for ever, and appear more Wonderful than before when the perfect Diſparity and Oppoſition between them is clearly ſeen, in the Light of Glory.

THE *Efficient Cauſe* of Repentance is either Remote, or Immediate: Its immediate Efficient Cauſe is the Gracious Inclination, or the Will of the Penitent, its remote Efficient is GOD, the Father of Lights from which every Good and Perfect Gift deſcended. Its *Material Cauſe* is Sorrow. Its *Formal Cauſe*, which makes it a Vertue, is the Reaſon and Manner of that Sorrow, the Equity and Piety wherewith it is

attended

attended, containing many ingredients in its Nature too long a particular to be deſcribed here. Its *Final Cauſe* is either immediate, or ultimate, the firſt is Amendment, the laſt Salvation.

BEING thus bounded by its Cauſes, its Definition is Eaſie, Repentance is a Grace, or Chriſtian Vertue, wherein a man confeſſes, hates and forſakes his Sin, with Grief that he hath been Guilty of it, and purpoſes of Amendment of Life in Order to His Peace and Reconciliation with GOD, that he may anſwer the Obligations that lye upon him, diſcharge his Duty, lay hold on the Advantages of GODS Mercy, eſcape everlaſting Damnation, and be made a Partaker of Eternal Glory.

AMONG the Vertues ſome are *Purgative*, and ſome are *Perfective*. The Purgative Vertues are all Preparatory to Bliſs, and are occaſioned only by the Diſorder of the Soul: the perfective are Eſſential to our formal Happineſs, and Eternally neceſſary by the Law of Nature. Repentance is not in its own Nature, (If Simply and abſolutely conſidered) neceſſary to Bliſs: But

But, in Relation to Sinners, it is as neceſſary as Phyſick to the Recovery of Health, or as the *Change* it ſelf is, by which we paſs from the Diſtemper we are Sick of, to the right and Sound Eſtate which we had loſt by the Diſeaſe. As the malady is accidental, ſo is the Cure. For the Nature of Man may be *well*, and perfect, without either this, or the other. He that is originally pure, has no need of a Purgative Vertue: but he that is faln defiled muſts needs riſe, and waſh away the filth, before he can be clean.

FOR this Cauſe, even among the Heathens themſelves, the more Knowing and Learned have a Conſcience of Sin; their Prieſts and Philoſophers, deviſed ſeveral Rites and Manners of Purgation, which they taught, and impoſed on their Diſciples with much Circumſtance and Ceremony, in order to their Reception. Nor was there any Temple, or Religion in the World, that pretended not ſomething to Diviner Myſteries: Which were graced & beautified with Preparatory Waſhings, Humiliations, Faſhions, Attirs, Watchings, Retirements, Shavings, Sprinklings, Anoyntings,

ings, Conſecrations, Sacrifices, or ſome other Diſciplines like unto theſe, to be endured and paſt thorow, before their Votaries could be admitted to their myſteries. All which Rites as they made a great ſhew, becauſe they were ſenſible, ſo were they apt to put a magnificent face on their Religion to diſpoſe the Perſons *exerciſed* by them to a more complying Obedience, and to beget a Reverence mixt with Awful Admiration in their ignorant Spectators. All which nevertheleſs were but *Emblematical Ordinances*, ſignifying ſomething inviſible that was neceſſary to be done, of which the Prieſts themſelves knew not the meaning. They had the name of *Pœnitentia* in their Common Converſation, but applied it to profane and Trivial occaſions: But *Repentance* in Religion, which is the Soul and ſubſtance of thoſe myſtical Obſervations, a broken and Contrite Heart, an internal Sorrow for their ſin, was a thing unknown; ſo that all their Appearances, how magnificent ſoever, were but Empty ſhells.

REPENTANCE alone though never

never ſo ſimple and ſhort in its name, being of ſuch value, that GOD accepts one contrite Groan above all the Ceremonies, even of his own Law. Pſal.51.15-17. And therefore he ſaith, *Thou deſireſt not ſacrifice elſe would I give it, thou delighteſt not in Burnt offering. The Sacrifices of GOD are a Broken Spirit: A broken and a contrite Heart, O God, thou wilt not deſpiſe.*

FOR tho Repentance be not in it ſelfe a deſirable Vertue, nor ſo much as a *Vertue*, till there be a ſphere and Occaſion for it, wherein to be exerciſed, tho Repentance in it ſelfe be far worſe then obedience, yet upon the Account of our Saviours Merits, and GODS Love to Sinners, it is preferred above the Greateſt Innocency and Purity whatſoever. For *there is more Joy in Heaven over one ſinner that repenteth, than over Ninety and nine* Luk.15. *Juſt perſons that need no Repentance.* If the Soul be of greater value than the whole World, if the loſs of any Thing we eſteem, increaſeth the ſence of its excellency; if our Saviour juſtly and rationally compareth himſelf to a Shepheard, that leaveth Ninety and nine

nine ſheep in the wilderneſs, to ſeek one that is gone aſtray; if he rejoyceth when he hath found it, more for that one that was loſt, then for the ninety and nine which he had in ſafety; if his Delight in the ſucceſs of his Labours be anſwerable to their Greatneſs; if the fruſtration of all his Deſires, and painful endeavours in ſeeking it, be infinitely Grievious; and the Vertues more Amiable and Wonderful, which ſinners exerciſe after their Redemption; if their Love, and their joy, and their praiſe be increaſed, by the extreamity of their Diſtreſs and the multitude of the ſins that are forgiven them; if their Communion with GOD be more ſweet, and their Happineſs more exalted, and the Kingdom of GOD it ſelfe made more ſublime and Glorious thereby; *Repentance* hath ſomething more in it then Perfection had before the fall, and as ſinners have made themſelves more infinitly Indebted, ſo are they infinitly more ſubject to the Arbitrary Diſpoſal of Almighty Power, infinitly more Capable of Obligations and Rewards, infinitely more Obliged for Pardon and deli-

deliverance, as well as infinitly more Obnoxious to Divine Juſtice, their Fear and Danger is infinitly Greater, they ſtand in need of infinite Grace, and Mercy, which when they receive and enjoy, their Love and Gratitude are proportionably greater, their Delights are more quick, and vigorous, and full, and ſo are their praiſes.

BUT before a ſinner can atchieve all this, or GOD enjoy the fruit of his Salvation, he muſt needs *repent*, for Repentance is the true and ſubſtantial Preparation of the Soul, the only Purgative Vertue, by which it is fitted for theſe Divine Attainments. It is, we confeſs in outward Appearance a ſlight inviſible Act, but as *Great* within, as Wide and Comprehenſive as the Heavens. It receiveth the Vertue of the Divine Eſſence of the whole Creation, of infinite Mercy, of the Blood of Chriſt, of his Humiliation, Merit, Exaltation, Interceſſion, and glory, of all the Work of Redemption into it ſelf; and having fed it ſelf, digeſted them, it receiveth ſtrength by the Influence of theſe to diſpence all their

Vertue again, in the Production of thoſe Fruits, for the ſake of which GOD hath filled all the World with miracles, the Verdure, and Maturity, and Perfection of which ſhall with their beauty and ſweetneſs continue in life and Floriſh for ever.

IF we reſpect Man alone, and the things that are done in himſelf by Repentance, it ſeemeth a Vertue of infinite value: It diveſts him of all his Rebellion, Pride, and vain Glory, ſtrips him of all his Luſt and Impiety, purges him of all his corruption, Anger, and Malice, pares off all his Superfluities, and exceſſes, cleanſeth his Soul of all its filthineſs and pollution, removeth all that is ſo infinitly Odious to GOD, and makes him amiable and Beautiful to the holy Angels. It fits and prepares him for all the exerciſes of Grace and Piety, introduces Humility and Obedience into his Soul, makes him capable of a Divine Knowledge, and makes way for the Beauty of his Love and Gratitude, inſpires Fortitude, and Prudence, and Temperance and Juſtice into his ſoul; renues his Nature, and makes him a meek and patient Perſon, reſtores him to that Wiſdom and Goodneſs he had loſt, cloaths him with righteouſneſs and true Holineſs, and ſeats him again in the Favour of GOD. By Repentance he recovers the Divine Image, and by Conſequence it extends to all that Bleſſedneſs and Glory which is for ever to be enjoyed.

REPENTANCE is the Beginning of that Life, wherein all the ſweat Labour of the Martyrs, all the Perſecutions and Endeavours of the Apoſtles, all the Revelations of the Prophets, all the examples of the *Patriarchs*, all the Miracles of old Time, all the Myſteries of the Law, all the Means of Grace, all the Verities of the Goſpel begin to take full force and Effect, in obtaining that for which they were intended. Which ſufficiently intimates the value of the Grace, and how highly well pleaſing it muſt be to GOD: It is the *New Conception* of Felicity, and the *New Birth* of the *Inward Man*, the Dereliction of the Old, and the Aſſumption of a New, and more cœleſtial Nature. It is the Gate of the Heavenly Kingdome which they that refuſe to enter at, can never enjoy. It is one of the

the Keys of Death and Hell, by which the Gate of the Priſon is unlockt, nay the very knocking off the Chains, and Manacles of Satan; the very Act wherein we regain our Liberty, and become the Sons of GOD, and Citizens of Heaven. It was fitly Typified in the old Law, by the Laver that was ſet at the Door of the Tabernacle for the Prieſts to waſh in, before they entred into the Sanctuary, to walk in the Light of the Golden Candleſticks, to offer their Devotions at the the Incenſe Altar, and to partake of the ſhew bread on the Golden Table. In the Outward Court they enjoyed the ſociety of the viſible Church, the ſight of the Bloody Altar, (which anſwers our Saviors Croſs erected in the World) and the Benefit of their Outward Profeſſion, which conſiſted in their Admiſſion to the Viſible Ordinances, and exterior Rites of Religion: But that Court was open over head, obnoxious to ſhowers, in Token that a bare *Profeſſion* is not Enough to ſhelter us from the Dangers and Incommodities that may be rained down in Judgments upon us from the wrath of GOD: whence

whence the face of Heaven is overcaſt with Clouds, and Covered with black and Heavy Diſpleaſure, till we waſh and be clean, and enter by penitence into the Inviſible Church, of which the *Second Court* is a Figure, wherein we are illuminated by the Holy Ghoſt, and offer up the ſweet Perfumes of our Thankſgivings and Praiſes, being admitted to feed upon the Heavenly Feaſt repreſented by the Shew-bread Table; we are never received into the Society of the Saints and Angels painted out in the *Cherubims* and *Palm-trees* round about on the inſide of its *Walls*, nor Covered over head with a vail to protect us: A vail of *Blew* to repreſent the inferior Heaven, wherein *Cherubims* were interwoven to repreſent the *Angels* looking down upon us, a vail of *Goats-hair* concealed and unſeen above that of Blew, to ſignifie the fruits of our Saviour Life, and another of *Rams-skins* died *Red*, to ſignifie the Blood of Chriſt, by which we are ſecured from all the Diſpleaſure which otherwiſe for Sin, was due to us. The Goats hair fitly reſembles the Active Obedience, or the Righteouſneſs

neſs of Chriſt; for as much as *Hair* may be clipped off, and a Covering made of it, while the Beaſt is *alive*: For ſo might Chriſt have been perfectly Righteous, tho his Life had never been Taken away: But *red* is the Color of *blood*, the *Skin* importeth Death for as much as it cannot be fleyed off, without the deſtruction of the Creature. Theſe vails therefore as they were above the other, were of higher and more myſterious importance: And ſpread over the incloſed, and inviſible Court, into which none but *Prieſts* and *Levites* entered, that *waſhed* at the *Laver*, to intimate the ſecurity only of thoſe, that are waſhed in the Laver of Regeneration, and make *Kings* and *Prieſts* unto God, being purged from their old ſins, and ſanctified and illuminated, in a ſecret Spiritual manner. For as they only that tarried in their Houſes, were under the protection of the *Paſchal Lamb*, whoſe *Blood* was ſprinkled on the *Lintils* of their *Gates* and *Doors*, when the deſtroying Angel paſt through the Land of *Egypt* to kill the Firſt-born of Man and Beaſt: So onely they that keep within the *Pale*

Pale of the *Inviſible Church*, are under the *Shaddow* of the Almighty, becauſe they only dwell in the ſecret place of the moſt High, and they alone are under the Coverture of that Powerful *Blood*, which ſpeaketh better things than the Blood of *Abel*, but pleads for the preſervation of them onely, that repent and believe, and is therefore effectually ſpread over the *Inviſible Church* alone. Which in another Type is exhibited by the mixture of the *Blood* and *Oyl*, which was ſprinkled upon the Prieſts and Lepers that were cleanſed: *Sanctification* and *Juſtification* moving alwayes together hand in hand, the Unction of the Holy One, or the Oyl of Love and Gladneſs annointing all thoſe that are waſhed, and only thoſe are waſhed in clean and pure water, they alone being effectually ſprinkled with the *Blood* of Chriſt *who of GOD is made unto us Wiſdome, and Righteouſneſs, and Sanctification, and Redemption.*

FOR if God ſhould take Pleaſure in us before we were *pure*, his Complacency would be *falſe*, and his Delight unrighteous. Till we are Delightful to him we can never be *Hono-*

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rable nor *Glorious* before him: Nor ever be pleaſing to that *Goodneſs*, which is indelible (tho latent) in our *own* Souls, till we feel our ſelves clean and Beautiful.

IF any thing in the World can commend the value of Repentance, or diſcover the infinite uſe and neceſſity of it, this will certainly be a conſideration Effectual: That tho GOD love us with an infinite and eternal Love, tho he magnifies his Mercy infinitely over all our Deſervings, tho Jeſus Chriſt loved us ſo, as to ſacrifice himſelf in our places, tho he made infinite ſatisfaction to the Juſtice of God for our Sins, tho the Holy Ghoſt came down from Heaven for our ſakes, nay tho we ourſelves were taken up into Heaven, all this would be of little avail, and we ſhould quickly be tumbled down again, if only Sin were Delightful to us, and our Wills ſo obſtinate, that there was no place for Repentance in our Hearts, no ſorrow, nor Contrition for the Offences we had committed. It is not the Love of GOD to us, ſo much as our love to him, that maketh Heaven. It may ſurprize you perhaps, but ſhall certainly inſtruct you, for the Love of GOD may be infinite, yet if it be unſeen, breed no delight in the Soul: if it be ſleighted and deſpiſed, it ſhall increaſe our Guilt, Shame, and Deformity, and make us the more Odious; which it muſt needs do, when we are impenitent: For ſo long, it is manifeſt that we are neither *Senſible* of his Love, nor *Juſt* unto it. The taſte of its ſweetneſs, and the Pleaſure we take in his infinite Love, is the *Life* of Bleſſedneſs, and the *Soul* of Heaven. It is the *Concurrence* of our Love and His, when they meet together, that maketh Heaven.

HERE upon Earth we ought actually to grieve, and repent for our Sins: — But ſhould GOD require a meaſure in our *Grief* anſwerable to its Cauſes, our Repentance it ſelf would be an *Hell* unto us: For the Grief would be Endleſs and inſupportable. Right Reaſon requires that we ſhould be *infinitely* afflicted for the infinite folly and madneſs of Sin. But the Mercy of GOD diſpenſeth with our Grief ſo far, that it takes off the Pain, which its *infinite Meaſure* would inflict upon our ſenſe, and

and accepts of an Acknowledgement made by our Reaſon that it ought to be infinite, if ſtrict Juſtice were exacted at our Hands. Our intention is (in the Courſe of Reaſon,) to be infinitely and Eternally grieved for the Baſeneſs of the Act, and the Vileneſs we have contracted, and ſo we ſhould be, did its Effects continue and abide forever; for then we ſhould be hated of GOD and become his Enemies World without End. But the Removal of that Hatred, and the infinite Mercy whereby we are forgiven, hath a kindly Operation on the Soul of every Penitent, and the Joy it infuſeth reſtrains and limits the Exceſs of our Sorrow, it leaves the Intenſion of Grief, and its inclination in the Mind, yet ſtops the perſecution, and relieves our Reaſon, by diverting the ſtream of its Operations and Exerciſes; it engageth its actual Reſentments upon other Objects, which turn it all into Love and Adoration, Praiſe and Thankſgiving, Joy and Complacency. For the Love of God continued after our fall, and the Felicity to which we are called out of the Depth of our miſery all the Advantages we

receive

receive upon our Redemption, the Improvements of our miſerable Eſtate the Degrees and Ornaments that are added to the Beauty and perfection of Gods Kingdome upon ſo ſad an occaſion as Sin is, all theſe things take up our Thoughts in ſuch a manner that while we are actually and fully Juſt to theſe, and Loving GOD, for his Eternal Love, infinitely more than we Love our ſelves, we live in him, and are all in raptures of Bleſſedneſs. yet is there a *Vertual Sorrow* which Reaſon conceives as moſt due to Sin, which being expreſſed only in the Humility of our Souls, and ſeen as it were underneath the fruition of our Joys, in the lowly Conceit we retain of our ſelves (in the confeſſion of our vileneſs and the deepSence of our own unworthineſs;) is far Greater, now we are reſtored to the favour and Love of GOD, far ſweeter to be ſeen, and deeper to be underſtood; than the Grief for Sin would have been, had we been not redeemed, but Damned for ever.

CHAP.

CHAP. XVIII.

Of Charity towards GOD. It Sanctifieth Repentance, makes it a Vertue, and turns it to a Part of our true Felicity. Our Love to all other Objects is to begin and End in GOD. Our Love of GOD hath an Excellency in it that makes it worthy to be desired by his Eternal Majesty. He is the only Supreme and Perfect friend. By Loving we enjoy him.

REPENTANCE without Love is ſo far from ſeating us in the Felicity of Heaven, that it is one of the Ingredients of the Torments in Hell, a natural Effect of Sin, and a great Part of the Miſery of Devils. Love is a genuine Affection of the Soul, and ſo powerfully Sweet, when it is Satisfied and pleaſed, that it communicates the Reliſh of its own *Delightfulneſs* to every Thing near it, and Transformes the moſt *Virulent* Affections into *Smooth*, Healing, *Perfective* Pleaſures. Inſomuch that in Heaven our Sorrow for Sin ſhall perhaps

haps be infinite, yet the malignity of it ſo perfectly corrected, that tho we continue Eternally *Juſt*, in rendring our Sins that grief which is their due, it ſhall not diſcompoſe our peace, nor corrode our Delights, but increaſe our Repoſe in the Beauty of our ſouls, and make our Joys more full of Extaſie, by thoſe Melting, Lively, Bleeding, Reſentments, which our Love will occaſion in the very Grief, wherewith it perfects our Felicity. For as the falling out of Lovers is the Renewing of Love, ſo is the Mercy and Kindneſs of the one, even of him that was injured; and the calm and ſecure Indignation wherewith the other hates himſelf for being guilty of ſo vile a miſcarriage, the very Grace and Beauty of the Reconciliation; it is a great means of their mutual Endearment and Tenderneſs ever after: the Compaſſion of him that is Innocent, and the humble grief of the Guilty making the Joy of their future Correſpondence more Deep and Serious, more Vigorous and Enflaming, more laſting.

LOVE is that which Sanctifies Repentance, and makes it pleaſant both to him

him that is Beloved, and to him that is adored; Acceptable and Delightful to him that repenteth, as well as to him that had been injured. For the Sinners Reſtauration makes it as *Natural* to grieve for his *Fault* as to rejoyce in his *Felicity*, his ſad and humble Reſentments are his own Satisfaction, becauſe he ſees himſelf *Juſt* and *Rational* in them he delighs in his Sorrow, becauſe it is *Honourable*, and finds a new Kind of pleaſure in his *Abaſement*, becauſe it is relieved by the Wonder of his Happy condition; and what he hath loſt in himſelf is regained in the pefection and Goodneſs of his Object.

THAT GOD is the ſovereign Object of Love I ſcarcely need to mention; all I ſhall obſerve upon this occaſion, is; that we are more to Love him for his *Mercy* and *Compaſſion* towards us as *Sinners*, then for his *Goodneſs* and *Bounty* expreſſed at the firſt, as we were *Innocent Creatures*. The Bleeding Spectacle of his *Incarnate* Deity, and the Perſeverance of his Miraculous and *Tranſcendent* Love after all our Offences, is another Kind of Motive to heighten our Charity of, and gives it another form, as much more Myſterious, ſo much more perfect and Delightful then ever. Our Sorrow for Sin infuſes a New *Senſe* into Nature, a New Beauty into Love, and gives as much unto it, as it receiveth from it. But this being better known by Experience, then by [illegible] I ſhall refer you to the Life of Heaven and Grace; for more ample ſatisfaction.

LOVE, as we have ſhewed, may be extended to all Objects in Heaven and Earth; all that is Goodly and Amiable being capable of that Affection. Hereupon the Word *Love* is generally uſed for that Liking and Eſteem we have for any thing, whether *Dead* or *alive*. We can Love Life, and deſire to ſee Good Days; we can Love the Sun, and Wine, and Oyl, and Gold; Love our Dogs and Horſes, fine Clothes and Jewels, Pleaſures, Honours, Recreations, Houſes, Riches, and as well as Love Men and Women, Souls and Angels. And evermore our Love expreſſeth it ſelf in Tenderneſs and Care for the Preſervation of what we Love, in Eſteem of its Worth, and Delight in

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its Beauty, in endeavours alſo to promote its Welfare as far as it is capable. But there is another ſort of Love towards *Living Objects*, Divine and reaſonable, which we call *Charity*. This is that Vertue of which the Apoſtle ſaith, (after he had ſpoken of all the Miracles, Helps, Governments, Propheſies, Tongues, and other Gifts of the Holy Ghoſt, that were then in the Church) *And yet ſhew I unto you a more Excellent Way.* 1 *Cor.* 12. ult. And in the next

1 Cor. 13. 1. Chapter. *Tho I ſpeak with the Tongues of Men and of Angels, and have not Charity, I am become as ſounding braſs, or a tinkling Cymbal. And tho I have the Gift of Propheſie, and underſtand all myſteries, and all Knowledge, and tho I have all Faith, ſo that I could remove Mountains, and have no Charity, I am nothing, and tho I beſtow all my Goods to feed the poor, and tho I give my Body to be burned, and have not Charity it profiteth me nothing.* It is that concerning which our Saviour ſpeaketh, *The*

Mark 12. 30, 31. *firſt of all the Commandements is, Hear O Iſrael, the Lord our GOD is one Lord and thou ſhalt Love the Lord thy GOD with all thy heart, and with all thy Soul,*

and with all thy Mind, and with all thy ſtrength: This is the firſt Commandement. And the Second is like, namely this, Thou ſhalt Love thy Neighbour as thy ſelf: There is none other Commandement greater then thoſe. Nay perhaps it is that of which he ſaith to his Apoſtles, when they had admired at his Miracles. *He that believeth on me, the works that I do ſhall he do alſo, and greater Works then theſe ſhall he do, becauſe I go to the Father.* For Faith worketh by Love, Love is the Life of Faith, and without the Works of the one the other is Dead: The Works of Love are the End of all Miracles, and more Bleſſed then they. Nay Love is the End of *Faith* as well as it is of the *Law*: for the Apoſtle ſaith, *The End of the Commandment is Charity, out of a pure Heart, and of a good conſcience, and of Faith unfeigned.* It is the End of the very Creation of the World, of all Gods Labors and Endeavours, of all his Ways in all Ages, all the faculties and powers of the Soul, the very End of the Redemption of Mankind, the End of the Jewiſh Oeconomy under the Law, the End of all the Diſpenſations of Grace and Mercy under

the Goſpel; the End of our Saviours coming down into the World, the End of all his Miracles, Tears, and Blood, the End of the Holy Ghoſts appearing upon Earth, the End of all the Means of Grace, and in ſome ſort the very laſt End of all Rewards and Puniſhments whatſoever. The everlaſting Continuance of this Love is the End of Eternity it ſelf in a manner, and if our Love be not the End of GODS Love, his is of ours. And if the Truth be deeply inquired into, the *Intermixture* is ſo ſweet, that his is the End of ours, ours of his. For he Loveth us with the Love of *Benevolence*, that we may Love him; and he deſires to be beloved of us, that he may Love us, with another Kind of Love, diſtinct from the former, even that of *Complacency*. Which Love of Complacency is the Crown of ours, and ſo Delightful to us, that it is the very End of our Deſire, and begetteth in us a new Love of Complacency fitly anſwering his unto us.

NOW if Love be the End of all the Laws, Works, and Ways of GOD, of all our Saviours Labours and ſufferings

ngs, of our ſouls and Bodies, of the hole Creation, of all the Endeavours nd Deſires of the Deity, in all the Diſpenſations of his Grace and Providence, there muſt be ſomething in its Nature Equivalent to all theſe Tranſcendent Undertakings, to juſtifie the *Wiſdom* that ſelected Love for its Sovereign Object, for it is the office of Wiſdome to it the means and their End together, o that the Excellency of the one may e worthy of all the Coſt and Difficulty of the other. For it is a fooliſh hing to purſue a baſe and feeble End y Glorious and Wonderful Methods, ecauſe its Vileneſs will Diſgrace the Deſign, and with it their Beauty, their ery Grandure will be abſurd, where heir Iſſue is but contemptible. The Apoſtle therefore telleth us that *Love is he fulfilling of the Law*, and that it is *he Bond of Perfectneſs*. And purſuing s properties a little more Ample, he ith, *Charity ſuffereth long, and is kind, harity envyeth not, Charity Vaunteth* 1 Cor. 13. 4,5, &c. *ot it ſelf, is not puffed up, doth not behave ſelf unſeemly, ſeeketh not her own, is ot eaſily provoked, thinketh no evil, reyceth not in iniquity, but rejoyceth in*

the Truth, beareth all Things, believeth all things, hopeth all things, endureth all things. Charity never faileth, &c.

IT is one noble Effect of Charity, that it ſuffereth afflictions cheerfully and patiently for the ſake of its Beloved: Another is its Kindneſs to its Object, its ſweet and Courteous inclination to do all manner of Good: Another, for which it is highly valuable, is, that it envieth not the Felicity or Glory of its Beloved but taketh Pleaſure to ſee it far higher and greater then its own: is not apt to vaunt and brag of its Perfections, but hath an humble Eſteem of all its Atchievments: doth not behave it ſelf in diſtaſteful manner, but ſtudies and deſignes the Honour Benefit and ſatisfaction of its Object. But that which of all others is its greateſt Perfection, is, that it *ſeeketh not its own*: it is not Mercenary or ſelf ended, but truly Generous and Heroick in its Performances. It Sacrificeth it ſelf, and all its intereſts, to the Advantage of its Object; it preferreth the Perſon it Loveth above it ſelf, deſires

deſires its Exhaltation, and delights in its Glory more then its own, *It is not eaſily provoked*, becauſe it puts the beſt ſence upon all that is done by its Object: *Thinketh no evil*, is not ſuſpicious, or malevolent, or cenſorious, but frameth honourable and fair *Ideas* of all that is thought or done by its Beloved: Hateth all Impurity that may diſpleaſe its Object, all black and crooked Apprehenſions, that may wrang and diſguiſe it; *beareth all* with Hope and Equanimity, becauſe it *believeth* its Object to be Good, and Wiſe, till it muſt of neceſſity change its Opinion, and entertain a Judgement tending to its condemnation. It is no longer Charity then, but diſlike and averſion, when it ceaſeth to think well of its Object: for it is another *Principle* or diſtinct in Nature from *Love*, as its Actions are from the Actions of Love; the diverſity of the Effects evidently proving a Difference in their Cauſes.

THE Quality, by which Charity *rejoyceth in the Truth*, is an incomparable excellence and commendation of its Nature. Becauſe the Truth is

GODS infinite Goodneſs, and Love, and Providence, which are exerciſed in preparing Delights and Treaſures for his Beloved. The truth is the Felicity and Glory of the Soul. And if it be *true* that all Eternity is full of Joys, and all the World enriched with Delights, that a man is infinitely beloved of GOD, and made in his Image on purpoſe, that he might enjoy all the Beſt of all poſſible Treaſures in his ſimilitude, he may well *rejoyce in the Truth*: becauſe no Truth can be greater or more delightful, than that himſelf is exalted to the Throne of GOD, and ordained to live in Communion with him.

BUT that Quality, by which the Soul *believeth*, and *hopeth all things*, that concern the Honour and Fidelity of its Beloved, is yet more acceptable and delightful than the former. For a good opinion of the Nature and Intention of the Perſon with whom we are united, is the *Baſis* and Foundation of all our Reſpect, the Cement of our Peace, and the Life and Soul of all that Honour that is paid unto him. The very Grace and Beauty of all our Con-

Converſation dependeth upon it, and if it be true, that we are more to love GOD for the intrinſick Perfections of his Eſſence, then for all his Gifts, the chief Buſineſs of our Knowledge is to Frame glorious Apprehenſions of his Nature, and to Believe him in all things ſo Kind and Wiſe, that he is True and Faithful in all his Declarations, and moſt fit to be Honoured in all the Diſpenſations of his Providence, becauſe he is ever mindful of his Proteſtations and Promiſes. For then we can believe, that all things ſhall work together for our Good, can ſafely truſt our ſelves, and all that is ours in his hands; reſign our ſelves up to his Diſpoſal with Joy, and ſay *Thy Will be done*, for it is *Holy, Good, and acceptable*? Thy Will alone is of all other Wills moſt Perfect and Deſirable. There are on Earth indeed more nice Emergencies, many Obſcurities and Riddles, in the midſt of all which to think ſo well of GOD as he deſerveth, is the moſt acceptable thing in the World; for it argues a great confidence of his Worth, and a Love that is founded on *Subſtantial Cauſes* never to be

be removed. It feedeth the Soul with a lively hope, and fair Expectation of great Things from him: by which alone we do right to His GODHEAD, in acknowledging the Perfection of his Love and Goodneſs, and by which alone we are made able to adore him and to live in Union and Communion with him.

THERE is great Talk of Friendſhip, it is accounted the only Pleaſure, in the World; Its Offices are highly magnified of all: Kindneſs of Behaviour, a through and clear communication of Souls, a ſecure Reliance upon each others Fidelity, a perfect Diſcovery of all our Thoughts, Intentions, and Reſentments, an ardent willingneſs to impart Lives and Eſtate for the Benefit of our Friend, the Repoſing of all our Secrets in each others Boſomes, to do all ſervices, and ſuffer all afflictions, for each others ſakes, to prefer the Concerns of our Friend upon all Occaſions above our own, theſe are the *Magnalia Amicitiæ, & Arcana mutuæ Benevolentiæ*, the Great and mighty Effects for which Friendſhip is admired: But all theſe, without a good Opinion of our Friend, are nothing worth, they are but Externals of Friendſhip, the greateſt Secret in its Nature is, the mutual agreement of Souls and Spirits, the Delight which either taketh in the other, the honour and eſteem they give and receive, the Approbation and Love of each others Diſpoſitions, the Sence and Admiration of each others Vertues, the continual Deſire of being alwayes together, peculiar Extaſie, which the Beauty of either occaſioneth in the other, when of all other Treaſures in the World their Perſons are the greateſt to one another. Either is the proper Element and *Refrigerium* of the others Soul. Their Boſomes are the mutual Receptacles and Temples of each others accompliſhments, whereinto they are received in all their Deſert, and have *Juſtice* done to every degree and Perfection in their Nature; their Hearts are the Thrones where they are exalted, and magnified, and live at Eaſe, are honoured and worſhipped, extolled, and reign as abſolute in each others Souls. There are ſome ſlight aims and Adumbrations of this Friendſhip

ſhip on Earth; but the beſt and higheſt Degree of it here beneath is but a rude and imperfect ſhadow, only GOD is the *Sovereign friend*, all Adoration paid to any one beſide is meer Idolatry. Our Hearts can be abſolutely Sacrificed to none, but him; becauſe he alone is immutable in Goodneſs. We cannot infinitely honour and delight in any but Him, it is he alone that can infinitely honour, and delight in us. All our Lives, Eſtates, and Services are Due to him, his Will alone is to be wholly ours, becauſe no other Will is infallibly Right, Wiſe, Holy, but his alone.

THE Union of our Wills is a Perfection of Love: but that at which he aimeth by all his Labours, and Gifts, and Benefits, is our Right and Good Opinion of his Excellencies and Perfections. That we ſhould ſee and diſcern his interior Properties, admire his Graces, adore his Perfections, adore and magnifie his Beauty and Glory, this is the End for which he communicates himſelf in all his Works and Ways unto us; it is the End of the whole Creation, and of all the Excellent

lent Things in the univerſe: for by this he eſtabliſheth his Empire in our ſouls and makes us Pleaſing to himſelf in all our Operations. And for this Cauſe it is, that the Apoſtle plainly tells us that tho we give our Body to be burned, and all our Goods to feed the poor, without Charity it profiteth nothing. To render to GOD the Honour that is due to his Name, to receive and admire all his Bounties, to rejoyce in all his Operations, to adore him in all his Ways, to take pleaſure in all his Works, to fill Heaven and Earth with our Joys and Praiſes, is a Work which cannot but be agreeable by its Nature, to his Eternal Eſſence. And if this be the Work of Love, it is that which is moſt Excellent, becauſe he is therein both pleaſed and enjoyed. GOD and all his Creatures are united together by Love alone, and in the Eternal Exerciſe of pure and perfect Love all Bleſſedneſs and Glory conſiſteth.

IF you require what it is to love GOD, you will find it worthy of his Higheſt deſire, becauſe thereby all our ſouls, nay all his Creatures, and his whole Kingdome are perfected, for to Love GOD as we ought

all his Works. For his ſake we ſhall obſerve the Laws of the ſecond Table, and Love our Neighbour as our ſelf. For to Love him is no Impediment, but a Strong Engagement, and incentive to the Love of all his Creatures. We ſhall honour our Parents for his ſake, and preſerve the Life of our Neighbour: We ſhall not rob him of his happineſs in his Wife, nor wrong him in her Chaſtity and Fidelity towards him. We ſhall not ſteal from him, nor diminiſh his Poſſeſſions. We ſhall not defame him, nor hurt him by Lies; but vindicate and preſerve his Reputation: it will be our joy and Satisfaction to ſee his honour clear and unblemiſhed. We ſhall not injure him ſo much as in a thought, nor covet ought that is his, either for neceſſity or pleaſure: but ſtudy to add to his Contentment.

WERE all the World as full of this Love as it ought to be, Paradice would ſtill continue, and all Mankind would be the Joy and Glory of the whole Creation. The Love of GOD towards all would dwell and abide in every Soul, and the Felicity of

all would be the particular Joy of every perſon. All the Earth would be full of Repoſe, and Peace, and Proſperity, nothing but Honour, and Kindneſs, and Contentment would repleniſh the World. Which leads me now to that other Branch of Love, which is Charity to our Neighbour.

CHAP. XIX.

Charity to our Neighbour most natural an Eaſie in the Eſtate of Innocency: Adams *Love to* Eve *and his children a great Examplar of our Love to all the World. The Sweetneſs of Loving. The Benefits of being Beloved. To Love all the World, and be beloved by all the World is perfect ſecurity and Felicity. Were the Law fulfilled all the World would be turned in Heaven.*

CHARITY to our Neighbour is Love expreſſed towards GOD in the Beſt of his Creatures. We are to Love GOD in all the Works of his Hands, but in thoſe eſpecially, that

ought to do, is to Honour him as our Father, Benefactor, Bridegroom, and King, to contemplate him as our Cauſe with Complacency, and to reſt in him as our End, to delight in him as our Creator, Preſerver, Lawgiver, and Redeemer, to dedicate our ſelves, wholly to that Service, whatever it be, wherein he is chiefly pleaſed and delighted. It is to love him in himſelf, in all his Works, in all his Ways, in all his Laws, in all his Attributes, in all his Thoughts and Counſels, in all his Perfections; It implies the Knowledge of all Objects, the Uſe of all Means, the Attainment of all Ends; all Wiſdome and Goodneſs, all Obedience and Gratitude, all Righteouſneſs and Holineſs, all Joy and Praiſe, all Honour and Eſteem, all Bleſſedneſs and Glory. For it is to Love him with all our Heart, and with all our Soul, with all our Strength, and with all our Might, with all our Underſtanding, with all our Will, with all our Affection, with all the Powers of our ſoul, with all our Inclinations and Faculties in all his Creatures, in all his Appearances, in Heaven and Earth, in Angels and Men, in all Kingdoms and

and Ages. It is to ſee, and deſire, to Eſteem and delight in his Omnipreſence and Eternity, and in every Thing by which he manifeſteth himſelf in either of theſe, ſo that all Enlargement, and Greatneſs, and Light, and Perfection, and Beauty, and Pleaſure, are founded in it, and to Love him to Perfection implies all Learning and Attainment, becauſe we muſt neceſſarily be acquainted with all Things in all Worlds, before we can thorowly and compleatly do it. Which here upon Earth to do by Inclination and Endeavour to the utmoſt of our Power, is all that is required of us; And if we do it to our utmoſt, it ſhall be rewarded in the Beatifick Viſion, with a full and Bleſſed Pefection with an actual Love exactly reſembling his, and fully anſwerable to it in the Higheſt Heavens.

THERE are two common Motives of Love among Men, the one the Goodneſs and Excellency of the Perſon, the other his particular Kindneſs and Love to us: And both theſe are in the Higheſt Degree in GOD. He is of infinite Goodneſs and and Excellency in himſelf, for there is nothing Good in the World

world, but what hath received all its Goodneſs from Him. His Goodneſs is the Ocean, and all the Goodneſſes of Creatures little Streams flowing from that Ocean. Now you would think him a Madman that ſhould ſay the Sea were not greater then a trifling Brook: and certainly it no leſs folly to ſuppoſe that the Goodneſs of GOD doth not as much (nay infinitely more) exceed that of all the Creatures. The Sun is a lively Mirror of that Eternal Act of Love which is the Glory of his Eſſence, but it is infinitely leſs prone to communicate its Beams, and doth leſs Good to it ſelf, and infinitely leſs to all other Creatures. It ſhines for their ſakes nevertheleſs, and clothes it ſelf with Glory, by the ſplendor of its Beams and is an Emblem of GOD, who exerteth his Power with infinite Pleaſure, and by communicating his Eſſence in an infinite Manner, propagates his Felicity, and Glory, to the utmoſt Height and Perfection. By proceeding from himſelf to all Objects throughout all Worlds, he begets, and dwelleth in himſelf, he inhabits Eternity in a Bleſſed and more vigorous Manner,

by eſtabliſhing the Felicity of all his hisCreatures, and become theirs infinite and Eternal Glory. *Wherein* his particular Kindneſs and Love to us appeareth becauſe he hath fitted us with Qualities and Powers adapted for ſo great an End, and as particularly appropriated all to us, as the Sun to the Eye of every Spectator. For our Bodies and our Souls are made to enjoy the Benefit of all, and his Deſire is that we ſhould attain the End for which we are created. On his ſide all is prepared; on ours nothing is wanting but Love to embrace and take pleaſure in his Goodneſs, which ſhineth in all theſe Things, and created them on purpoſe, that being manifeſted by them, we might delight in it for ever.

HE that loveth not GOD with all his Heart, liveth a Life moſt contrary to Nature. For to Love is as natural for the Soul, as to ſhine for the Sun: and the more Lovely any thing is, the more prone we are to Delight in it: if any thing be infinitly Amiable, we are prone to Love it in an infinite meaſure, we prefer the Better above the worſe, & cannot reſt but in the beſt of all. Reaſon is the Eſſence of the Soul, and tends always to the utmoſt Perfection.

Life our Enjoyment of GOD is more
imperfect, more compleat and perfect
in the Life to come. Here upon Earth
we deſire to converſe with him in his
Ordinances, in Prayer, Meditation
hearing his Word, in receiving the Sa-
crament, which are intended all for this
purpoſe, to bring us into a neerer Inti-
macy, and familiarity with GOD by
ſpeaking ſo to him, & hearing him ſpeak
and ſhew himſelf to us. If we love him
indeed, we ſhall highly Value theſe
Ways of Converſing with him: it
is all there upon Earth whereby we can
enjoy him. It will make us with *David* e-
ſteem *one Day in his Courts better than a*
thouſand. We ſhall delight in all the
Means of approaching to him as often
as poſſible, and uſe them diligently, to
the End of uniting us more and more
unto him, who is the Object of our
Deſire and the Life of our Souls. And
for as much as there is another Enjoy-
ment of GOD which is more compleat
and perfect, we ſhall groan earneſtly,
deſired to be diſſolved and be with Chriſt
where we may ſee no more in a Glaſs
but Face to Face, and Know as we are
Known. For Love is ſtrong as Death
many Waters cannot quench Love, nei-
the

ther can the floods drown it. Affliction,
Perſecution, Sickneſs, any thing that
will bring us to Heaven, will be accept-
able and Delightful.

IF you would know more fully, why
GOD deſires to be Beloved, you may
conſider, that Love is not onely the
Motive, and Incentive to Vertue, the
Cauſe of Obedience, but the form and
Eſſence of every Grace, and the fulfil-
ling of the Law, We ſhall chuſe him for
our GOD, and have no other GODS
but him, no Delights, no Sovereign En-
joyment but him alone. We ſhall ho-
nour him with all our Souls, and adore
him with every Power of our Will and
Underſtanding: We ſhall not regard
Images and ſhadows, but worſhip him
immediately in Spirit and in Truth. We
ſhall not take his Name in vain, nor con-
tentedly ſtand by when others abuſe it:
But ſhall praiſe his Name, and deſire to
ſee it glorified throughout the World,
For Love deſires the Honour, and de-
lights in the Glory and Advancement
of its Beloved. We ſhall reverence
his Sanctuary, and keep his Sabbaths,
deſiring Reſt from other Avocations,
that we may contemplate his Glory in
all

are moſt near unto him, chiefly thoſe in which he manifeſteth himſelf moſt clearly, and theſe are they that are moſt like him, moſt exalted by him, moſt loved of him, and moſt delightful to him.

ANGELS and Men, are ſo diſtinct from the reſidue of the Creation, that all the Works of GOD, as if they were Things of another Kind, are put in Subjection under their feet. They were made in his Image, and are often called *the Sons of GOD*. They are the Sovereign Objects of his Eternal *Love*, every one of them, conſidered a part, is ſo Glorious; as if he were the Sole individual friend of GOD, and King of the Univerſe, ſo that they are to be treated in another Manner, as High and Sacred Perſons, elevated a-above the Race of ordinary Creatures, as a Progeny of Kings that are all of them friends to the King of Kings, Ambaſſadours repreſenting his Perſon, in whom he is injured, or Obliged.

I confeſs there are many Diſguiſes, that overcaſt the Face of Nature with a vail, and cloud theſe Sovereign Creatures: the Excellency, the Abſence, and Diſtance, and unknown Nature of Angels; the *Perverſneſs* of Nature, the Ignorance, and Unkindneſs, and Diſorders of Men Darken, and Eclipſe this Glorious Duty, and make it uncouth and difficult to us: But all theſe Diſorders came in by Sin, and it is expedient to remove the Confuſions that blind us, in our miſerable Eſtate, and to look upon this Vertue of Charity, in the Naked Beauty which appeareth to us in the *Light* of *Eden*.

IN the *Purity* of Nature, Men are Amiable Creatures and prone to *Love*, To great Advantages; of which Sin and miſery hath bereaved us, and to which we are reſtored but in *Part*, even then when we are Sanctified. Where the Beauty of the Object is intire, and perfect, and the Goodneſs of the Spectator clear and undefiled, to *Love* is as Natural and *Eaſie* as for fire to enflame when applied to convenient matter. For the Beauty of the Object is Oyl and Fuel to the affection of the Spectator. It is not more *Eaſie* to delight in what is pleaſant, than it is to deſire what is Good

Good and Amiable. To be commanded to take pleaſure in it is Liberty, not Conſtraint. To be forbidden would be hard. A Prohibition would be the Severeſt *Law*, and the moſt cruel Bondage. There was no Poſſitive *Law* in *Eden*, that required a Man to *Love* his Neighbour, it was a *Law* of Nature. The Nature of the Object required it, and our Nature prompted it ſelf thereunto. The Service that *Law* required was perfect freedome. *Adam* was commanded to *Love Eve*, by a ſilent *Law*, Surprized by her Beauty and captivated by the Chains of Nature. He was amazed at ſo fair a Creature, her *Preſence* was ſo Delightful that there was no need of a *Law*; an injunction had imported ſome Sluggiſhneſs in the zeal of his Affection. His Appetite and Reaſon were united together, and both invited him to loſe himſelf in her *Embraces*: She was as acceptable a *Preſent* of the *Love* of GOD, as *Wiſdome* and Goodneſs could invent for him. He was too apt to admire her, had not her Soul been as worthy, as her Symmetry was tranſcendent. He admired the Bounty of the *Donor* in ſo Great a Gift, and Great

Great Part of his Life was to be ſpent in the Contemplation of his Treaſure. He had a Noble Creature made in the Image of GOD for him alone! Her ſoul was far more excellent in Beauty then her Face, a Diviner and more Glorious Object than the whole world. Her Intelligence and Vivacity. Her Lofty and clear Apprehenſions, Her Honour and Majeſty, Her Freedome of Action, her Kindneſs of Behaviour, her Angelical Affections, Her fitneſs for Converſation, Her ſweet and Tender Principles, a million of Graces and Endowments conſpiring to enrich Her Perſon and Perfection, made all the World to ſerve *Adam* with one Degree of Pleaſure more in ſerving and pleaſing her. The Univerſe ſeemed to be Nothing but the Theatre of their mutual Love, as if all the World were made for nothing [illegible] miniſter to her for his ſake, [illegible] ke him happy in the Enjoyment [illegible] While the fruition was ſan[illegible] juſt acknowledgement and T[illegible] to the Author.

[illegible] ce *Eve* only for a Preſi[illegible] ſweetneſs is but a Pa[illegible] opy of what follows, ſtir

fair Prologue to a more magnificent ſcene, and uſed by us as a meer Introduction. *Adam* was able to Love Millions more, and as *She* was taken out of his *ſide*, ſo were *they* to ſpring from his *Bowels*: All to be as Great, and fair, and Glorious as ſhe, as full of Soul, and as full of Love. As the Woman was the Glory of man, ſo were their Off-ſprings the Glory of both: I mean they had been ſo, by the Law of Nature, had not the due courſe of it been diſturbed. Which Accident is wholy to be fathered on *Adams* fondneſs to pleaſe his Wife, and to be mothered upon her Lightneſs and Credulity. But we being here to diſcloſe the Felicity which is hid in the fulfilling of GODS Laws and to juſtifie his Love in commanding this *Charity* to our Neighbors, muſt not regard the Malevolence of Men, but look upon the pure Intention of the Law; and the ſucceſs that would have followed, had it been, as it might have been, perfectly obſerved.

ALL *Adams* Children had been himſelf divided, and multiplied into millions, and every one a Greater Treaſure

Treaſure to him than the whole world. The Stars had not been by a thouſand Degrees ſo great an Ornament to the skies, as they to the Earth, an offſpring of Incarnate Angels, an aſſembly of corporeal Seraphims, a Race of Celeſtial Kings, every one loving and Honouring *Adam*, as the Fountain of their Being, and the Author of their Well being, of the one in begetting them, of the other by *ſtanding* and abiding in his Integrity. They had all been ſo many Pledges of his Wives Affection; Monuments of love, New and Powerful Endearments, Enlargements of their Parents, Being Mirrors and Memorials of both their perfections; For all had been made for every one; and every one had been the Joy, nay and the Beauty of all. All had been every ones Objects, and every one the Spectator of all, every one would have delighted in the Beauty of all, and all had conſpired and ſtrived together in the love of every one, their concurrence in fulfilling the Law would have baniſhed all ſin and Oppreſſion, Diſcontentment and ſorrow, Wrong and Injury, Theft and Murd-

Murder, and Adultery, and Lying out of the World, there had been no noiſe of War or Contention, or anger, or Envy, or Malice, or Revenge, this accurſed *the Black Guard* had never appeared; but all would have been Delightful to one another: Affections, Honours, Benefits, and Services, Pleaſures, Praiſes, and Proſperities, theſe alone had filled the World, with Beauty, Security, Peace, and Glory, Wiſdome, Goodneſs, *Love*, and Felicity, Joy, and Gratitude had been, all that had been Known, had *Love* been intirely and inviolably obſerved.

BUT where GODS *Laws* are broken there is confuſion and every Evil Work. Which nevertheleſs does more highly commend the excellency of his Nature, and reflect a Praiſe upon that Authority, which muſt firſt be deſpiſed, before any Miſery can come into the World. If the Duty which the *Law* requires be all ſweetneſs, and Felicity, and Glory, Compleatly good, and on every ſide Advantageous and Profitable; we that fail in the Diſcharge of our Duty may be condemned, but GOD is to be admired

admired, and ſtill to be confeſſed moſt Glorious and Holy, becauſe he delights in the welfare of his Creatures, and makes Religion ſo deſireable a Myſtery, and enjoynes ſuch admirable Things, as would make all tranſcendently Bleſſed, and Good, and Perfect were they perfectly obſerved. He deſignes that all ſhould be amiable, whom we are commanded to *Love*, and that we ſhould be not only prone to *Love*, but actually full of it, and the reaſon why he conſtitutes *Love*, as the Soveraign *Law*, is, becauſe, as our Saviour ſaith, *There is none other greater Commandement*, none more Bleſſed, or Divine, or Glorious, none more conducive to our Bliſs, his pleaſure, the perfection of his Kingdome. Removing the Law of Love, it is impoſſible to put another Law in its Place, which can anſwer the Deſigns of his Wiſdome and Goodneſs, or comply with the Exigencies of our Eſtate and condition. It is as vain to change the Nature of GOD, and deviſe another deity as Good and convenient, as to invent a better Law then this, which is plainly of all other the moſt Divine and Holy. It

If we aſcend up into Heaven, and take a perfect account of all the Operations and Effects of Love as they appear in Glory; we may firſt give our ſelves the Liberty of Wiſhing, and conſult, what of all Things poſſible is moſt fit to be deſired. Had we a Power to chuſe, what Kind of Creatures would our ſelves be made? could we deſire to be any thing more great and Perfect then the Image of GOD? In the full extent and utmoſt height of its Nature it is the Reſemblance of all his Bleſſedneſs and Glory. To have Beings without Power, or power without Operations, will never make us like GOD, becauſe by an infinite and Eternal Act of Power he is what he is. Actions are ſo neceſſary that all Felicity and Pleaſure is continually founded in ſome act or other, and no Eſſence is of any value, but as it employs it ſelf in a delightful manner. What Law then would we have to regulate our actions by? Since Actions are of different Kinds, ſome good, ſome Evil, ſome convenient, ſome Hurtful, ſome Honourable and ſome Delightful, ſome Baſe and Odious, ſome

ſome are Miſerable, and ſome are Glorious, we would chuſe ſuch a Law to guid our Actions by, as might make them honourable and delightful, and good and Glorious. All theſe are with Wiſdome and Bleſſedneſs ſhut up in Love. And by Love it is that we make our ſelves infinitly Beautiful, and Amiable, and Wiſe, and Bleſſed, while we extend that Delightful and Bleſſed Affection to all objects that are Good and Excellent, ſo that on this ſide we have all we can deſire, Eſſences, Laws and Actions that moſt tend to our full and compleat perfection. If on the other ſide, we look after objects for this Affection, and deſire to have ſome Creatures moſt Excellent and fit for their Goodneſs to be Beloved, what Creatures can we wiſh above all other, that can be made to ſatisfie and pleaſe us? Can any thing be more high and perfect then the ſimilitude of GOD? GOD is LOVE, and his Love the Life and Perfection of Goodneſs. There is no *Living Goodneſs* ſo ſweet and amiable as that alone, none ſo Wiſe, none ſo Divine, none ſo Bleſſed. What *Laws* can we deſire thoſe Creatures to be

be guided by, but the *Laws* of *Love*? By *Love* they are made Amiable and delightful to us: by *Love* they are made Great and Bleſſed in themſelves. All Honour and Praiſe, Benevolence and Good-will, Kindneſs and Bounty, Tenderneſs and Compaſſion, all Sweetneſs, and Courteſie, and Care, and Affability, all Service and Complacency are ſhut up in *Love*: It is the Fountain of all Benefits and Pleaſures whatſoever. All Admiration, Eſteem and Gratitude, all Induſtry, Reſpect, and Courage are ſhut up in Love, and by Love alone doth any object of ours Sacrifice it ſelf to our Deſire and Satisfaction. So that on that ſide our Wiſhes are Compleated too; while the moſt High, and Bleſſed, and Glorious Creatures love us as themſelves. For thereby they are as much our Felicity as their own, and as much take pleaſure and Delight therein. *As for GOD his Way is perfect*, like curious needle work on either ſide compleat and exquiſite.

ALL that we can fear, or except againſt, is his Omiſſion, in forbearing to compell his Creatures to love, whether they will or no. But in that Liberty which he gave them, his Love is manifeſted moſt of all. In giving us a Liberty it is moſt apparent: for without *Liberty* there can be no Delight, no Honour, no Ingenuity, or Goodneſs at all: No action can be Delightful that is not our Pleaſure in the Doing. All Delight is free and voluntary by its Eſſence. Force and Averſion are inconſiſtent with its nature. Willingneſs in its operation is the Beauty of the Soul, and its Honour founded in the freedom of its Deſire. Whatſoever it doth not deſire and delight in, tho the matter of the performance be never ſo excellent, the [illegible] is ſpoiled, and totally [illegible]. Now can we compell [illegible] to deſire or delight in any Thing? [illegible] it ſelf [illegible] from every [illegible]. The [illegible] and Worth of the Soul [illegible] the Kindneſs of [illegible] the freedom of its Deſire [illegible] is Excellent, [illegible] to love, its Goodneſs [illegible]. Now tho GOD infinitely hated Sin, yet he gave us an irrevocable Power to do

what we pleaſed, and adventured the Hazzard of that which he infinitely hated, that being free to do what we would, we might be Honourable and delightful in doing (freely, and of our own Accord) what is Great and Excellent. For without this Liberty there can be no Love, ſince Love is an active and free affection: that muſt ſpring from the Deſire and pleaſure of the Soul. It is the Pleaſure of a Lover to promote the Felicity of his object. Whatſoever Services he is compelled to do, he either wearily [illegible] [illegible] in them, or [illegible] them, they are all void of the [illegible] Grace and Beauty that ſhould adorn them, and make them pleaſant and ſatisfactory. Men may be Drawn and moved like Stones; but in ſuch caſes there is no Love, neither do they act of themſelves, when they are over-ruled, and forced by another. For this cauſe hath it pleaſed God, in order to our Perfection, to make the moſt Sublime and Soveraign Creatures all *Free*, wherein he hath expreſſed the greateſt *Love* in the World. As we may ſee by all the [illegible] and Pains it

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hath coſt him, through our Abuſe of ſo illimited and great a [illegible]. But where his *Love* is moſt Highly and Tranſcendently expreſſed, there are we moſt prone to ſuſpect it, Nature is ſo Groſs and diſorderly. There can be no Wiſdom without a voluntary Act, for in all Wiſdom there is Counſel and deſign. Where no conſultation nor Election precedes, the beſt operation in all the World is blind and Caſual. Fortune and chance muſt have no hand in that which [illegible] [illegible] no more than Force and [illegible] ſity muſt have in our Goodneſs, [illegible] all the Kindneſs [illegible] in the Intention of the Benefactor. There is ſomething in it which I cannot explain. It is eaſily conceived, but will never (I think) in Words be expreſſed. The *Will* has a mighty hand in all the Dignity of perfect Goodneſs. It is the *Mind* of the Doer that is the principal object of all our Deſire and Expectation.

HAVING for theſe Cauſes made his Creatures free, he [illegible] Choice, and [illegible] their Deſire and [illegible] on, as far as was poſſible. He hath done all that can be deviſed to make

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them Love us, and left nothing undone but only that which was, abſolutely neceſſary that they might *Love*. They could not Love us, if they were not left to themſelves to do it freely. And their *Ability* being provided for, nay an Inclination given to make them willing, he has ſtrictly commanded & enjoyned them to Love, by Nature allured them, & ordered us ſo, that we might be fit to be Beloved; he hath made it ſweet and natural to Love, given them his own *Example*, and ſolemnly proteſted that he will accept of no Love to himſelf, but what is accompanied with *Love* to his friends and ſervants, engaged them to *Love*, or be eternally miſerable. *And* if for all this they will not *Love*, the fault is none of his. All that he has done to ſecure their Love to himſelf, he has done to ſecure their Love to us: And is as much or more concerned in their Love to us, then in that which himſelf requireth and Expecteth. Nay he hath made it impoſſible for *them* (truly) to Love themſelves without doing of it. And if they will neither *Love* GOD nor themſelves, we may well be deſpiſed for Company. He infinitely deſires their Love, and would take infinite Pleaſure

ſure in the Operation. There is no Way to make themſelves Honourable and Delightful to GOD, but only by *Loving* us, as his ſoul requireth. And by all theſe Inducements and Cauſes, are we our ſelves ſtirred up to Love, freely to exert the Power of Love to others in like manner.

THAT which yet farther commendeth this Vertue of Love unto us, is, that it is the only Soul of all Pleaſure and Felicity *in all Eſtates*. It is like the Light of the Sun, in all the Kingdoms, and Houſes, and Eyes, and Ages, in Heaven, in Earth, in the Sea, in Shops and Temples, in Schools and Markets, in Labours and Recreations, in Theatres and Fables. It is the *Great Dæmon of the World*, and the Sole Cauſe of all Operations. It is evidently impoſſible for any Fancy, or Play, or Romance, or Fable to be compoſed well, and made Delightful, without a Mixture of Love in the Compoſure. In all Theatres, and Feaſts and Weddings, and Triumphs and Coronations Love is the Soul and Perfection of all; in all Perſons, in all Occupations, in all Diverſions, in all Labours, in all Vertues,

tues, in all Vices, in all Occaſions, in all Families, in all Cities and Empires, in all our Devotions, and Religious Actions, Love is All in all. All the Sweetneſs of Society is ſeated in Love, the Life of Muſick and Dancing is Love; the Happineſs of Houſes, the Enjoyment of Friends, the Amity of Relations, the Providence of Kings, the Allegiance of Subjects, the Glory of Empires, the Security, Peace and Welfare of the World is ſeated in Love. Without Love all is Diſtraction and Confuſion. All Bleſſings come upon us by Love, and by Love alone all Delights and Bleſſings are enjoyed. All are perfected by Love, and by Love alone is all Glory attained. GOD knoweth that Love uniteth Souls, maketh men of one Heart in a Houſe, fills them with Liberality and Kindneſs to each other, makes them Delightfull in preſence, faithful in Abſence, Tender of the Honour and Welfare of their Beloved, Apt to obey, ready to Pleaſe, Conſtant in Trials, Patient in Sufferings, Couragious in Aſſaults, Prevalent in Difficulties, Victorious and Triumphant. All that I ſhall need to obſerve further, is, that *it compleated the Joys of Heaven.* Well therefore may Wiſdome deſire Love, well may the Goodneſs of GOD delight in Love. It is the form and the Glory of his Eternal Kingdome. And therefore it is that the Apoſtle ſaith, *Charity never faileth: but whether there be Propheſies, they ſhall fail; whether there be Tongues, they ſhall ceaſe; whether there be Knowledge it ſhall vaniſh away. For we know in part and we Propheſie in part, but when that which is perfect is come, then that which is in part ſhall be done away. For now we ſee through a Glaſs darkly, but then Face to Face; now I Know in part, but when ſhall I know, as also I am Known. And now abideth Faith, Hope and Charity, theſe three, but the Greateſt of theſe is Charity.*

CHAP.

CHAP. XX.

Of Prudence. Its Foundation is Charity, its End Tranquillity and Proſperity on Earth, its Office to reconcile Duty and Concurrence, and to make Vertue ſubſervient to Temporal Welfare. Of Prudence in Religion, Friendſhip, and Empire. The End of Prudence is perfect Charity.

CHARITY is that which entereth into every Vertue, as a main Ingredient of its Nature and Perfection. Love is the fountain and the End of all; without which there can be no Beauty nor Goodneſs in any of the Vertues. Love to our ſelf, Love to GOD, Love to man, Love to Felicity, a clear and intelligent Love is the Life and Soul of every Vertue, without which Humility is but Baſeneſs, Fortitude but Foolhardineſs, Patience but Stupidity, Hope but Preſumption, Modeſty but Simpering, Devotion but Hypocriſie, Liberality but Profuſeneſs, Knowledge Vanity, Meekneſs but a ſheepiſh Tameneſs, and Prudence it ſelf but fraud and Cunning. For as all other Vertues, ſo is *Prudence*, founded on Charity.

He that is not Good can never be Prudent: for he can never benefit himſelf, or others. For the Deſigns of Prudence are to ſecure one ſelf in the Exerciſe of every Vertue, and ſo to order the Diſcharge of ones Duty, as neither to hurt a mans ſelf in his Life, Eſtate, Honour, Health, or Contentment, nor yet to fall in the Attainment of that Worth and Beauty, which will make our *Lives* Delightful to others, and as Glorious to our *ſelves*, as Beneficial and Delightful.

PRUDENCE hath an eye to every Circumſtance, and Emergency of our Lives. Its Deſigne is to make a mans ſelf as Great and glorious as is poſſible, and in pleaſing all the World, to order and improve all Advantages without incurring the leaſt inconvenience: To reconcile our Devotion, Obedience and Religion, to our Intereſt and Proſperity in the World: To ſhun all extreams, to ſurmount all Difficulties, to overrule all Diſadvantages, to diſcern all Opportunities, and lay hold on all Occaſions of doing Good to our ſelves. Its Office is to conſult, and contrive, and effect our own Welfare in every Occurrence that can befal us in the World, and ſo

ſo to mingle all Vertues in the Execution of our Duties, that they may relieve, and aid, and perfect each other, in ſuch a manner as at once to be pleaſing to GOD, profitable to his Creatures, and to our ſelves. To take heed that we do nothing out of Seaſon, nor be guilty of any Defect, or Exceſs or Miſcarriage. All the Vertues are United by Prudence like ſeveral Pieces in a Compleat armour, and diſpoſed all like Souldiers in an Army that have their ſeveral Poſts and Charges, or like the ſeveral Orders and Degrees in a Kingdom, where there are Variety of Truſts, & ſervices to be done and every Man has his Office aſſigned by the King, and knows his own work, and is fitted for the ſame.

FOR as no one man is ſufficient for all, the ſame perſon cannot be chief Prieſt in the Temple, and General in the Army, and Admiral at Sea, &c. So neither can every Vertue ſerve for all purpoſes but there muſt be ſeveral Vertues for ſeveral Ends.

AS the King ordereth and directeth all his Officers and ſubjects in their ſeveral Places, if they do their duty in their own ſphere, the Great End is attained

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tained by *all*, which no *one* of them alone, was able to Effect: ſo here, one Vertues ſupplies the Defects of another, and tho every one of them moves in his own Precincts, and does not at all intermeddle with anothers charge, yet the Work is done as effectually as if any one Vertue did all alone.

WHILE all the Vertues conſpire to ſupply what is wanting in each other, Prudence is the general Overſeer, and Governour of all, which, while every ſingle Vertue is ignorant of what the other are doing, ſits and proportions the ſubſervient Ends, to which every one of theſe Directeth its Care, and Labour, and Skill, to the Great and laſt End of all, the intire Perfection and Glory of the Kingdome. So that here upon Earth Prudence ſeemeth to be the King of Vertues, becauſe we have ſuch a Multiplicity of Concernes and Affairs to look after, that it is impoſſible for any one Vertue but Prudence alone to attend them all.

THIS diſcovereth the Excellency of Vertue, & detecteth a very great Error to which we are liable, while we are prone imprudently to expect more from a-

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ny Vertue than it is able to perform. We are apt to believe that in every Vertue there is an infinite Excellency. And this great Expectation of ours is a good opinion of Vertue, yet turneth (not ſeldome) to its Diſgrace and Infamy. For when we look upon any ſingle Vertue, and ſee it ſo Defective, that it ſcarce anſwereth one of many Ends, becauſe we find our ſelves deceived in our expectation of it perfection, and the Service of that Vertue ſo ſhort and narrow, which we thought to be infinite; we are diſtaſted at its *Inſufficiency*, and prone to ſlight it as a poor inconſiderable Buſineſs, infinitely ſhort of our Hopes and expectations. Nay and to be diſcouraged from the practice of it, becauſe we find it attended with many Difficulties and inconveniences, which it is not able to remedy or anſwer. Thus are we deterred from Liberality for fear of the Poverty to which it expoſeth us; from Meekneſs, becauſe it encourageth all People to trample us under feet, from Holineſs, becauſe it is ſcorned and hated in the World; from Fortitude and Courage, becauſe of the *Perils* and Hazards

Hazzards, that attend it; from ſelf-Denial, becauſe of the Diſpleaſures we do to our ſelves in croſſing our Appetite. Nay ſometimes men are ſo wicked as to hate to be obliged, for fear of the Inconveniences of Gratitude, and are much Prejudiced againſt Fidelity, and Love, and Truth, and Conſtancy. For all theſe Vertues can anſwer but one expedience, for which they are prepared (eſpecially in our Daily Converſation with men) and a miſtake in one of them doth expoſe us to more Inconveniences, then its Benefit is worth.

THIS is the Offence and the Truth is, no Vertue is of any Value as cut off from the reſt. We may as well expect all Beauty in a Noſe divided from the Face, or an eye pluckt out of the head, all Perfection in an Ear, or a tongue cut off, all ſerviceableneſs in a Hand, or Foot diſmembred from the Body; as a full and perfect Security from any one Vertue whatſoever. If one were ſufficient, the reſt would be Superfluous. Mans Empire and Dominion would be a very narrow Thing, (at leaſt a very *Empty* and *ſhallow* thing) if any one

one Vertue were enough for his Felicity. As his Exigencies and Concerns are Innumerable, ſo are his Cares and Endowments, his Honors and Pleaſures, his Offices and Employments, his Vertues and Graces. His Offices and his Vertues muſt be at leaſt ſo many as will ſerve to regulate all his Concerns. And if any be ſo comprehenſive as to cure many Exigencies at the ſame time, his Vertues are the Greater in force and Extent, but the fewer in Number. Their perfect ſufficiency is to be meaſured by the ends for which they are prepared: and their Beauty Conſiſts, (like that of an Army with Banners) in the Proportion and Symmetry of the entire Body, the mutual Supplies and Succors they afford to one another, the Unity of ſuch a Great Variety of things in order to the Attainment of the ſame great and ultimate End, the full and compleat Number of Offices and inferior Ends, and the Extream Providence wherewith they are reducible to one ſupream End, which is moſt High and Excellent. It is enough for the Ear if it can hear well, tho it is no more

ble in See, or Taſte, than a Stone. It is enough for the eye to ſee well, tho it is no more ſenſible of Noiſe, then a Rock or a Tree. The Office of the Tongue is to Taſt well, of the Noſtril to ſmell well, &c. and there is no Defect in any of theſe, becauſe they are every one ſufficient for its own immediate end, and alſo tempered and united together, that the reſt are Supplies to make up the Defect of every ſingle Sence and Organ, and altogether perfectly ſubſervient to the whole Man, for whoſe ſake they were prepared, that he might enjoy the benefit of them all. The eye ſees for the Ear, and the Tongue, and all the reſt of the Members of the Body: the foot ſupports and carries the eye, the hand defends and feeds the Eye, the Ear inſtructs and Counſels the Eye, the Noſtrils ſmell for the eye, and the Tongue taſts and talks for the Eye; which the eye cannot do for it ſelf, becauſe it was made to need the aſſiſtance of the reſt, the eye directs all theſe in Liew of their Services, and is of far greater Value, then if a man had no other Member but an eye alone. For

the Eye is the Light of all the mem-bers, and Great in its Relation to the whole man: It ſees for the Ear, and the Hand, and for all, and is to all theſe after ſome manner Beneficial, but without theſe would be to no pur-poſe. There is an infinite Excellency in every Vertue, but it is to be ſought in its Relation to all the Reſt. It is Good for nothing in its Place but for that Particular End to which it is aſ-ſigned, in attaining that end it is ſub-ſervient to all other Vertues; and while it ſerves all, is aided by all. The other Virtues remedie the incon-veniences to which this doth expoſe us, and being all joyned together car-ry us ſafely and ſecurely to our Laſt end: Becauſe the Influence of every one paſſeth thorow all, every ſingle Vertue is Pleaſing to God, and a means in its place of our whole Felicity. The Beauty of all the Vertues is to be ſought in Prudence, for there they meet in an intire Body: their Correſpondence and convenience, their Symmetry and pro-portion, their Unity and Variety, their ful and perfect Harmony, makes up the features of the Soul, and compleats its Graces

Graces, juſt as the Diverſity of Members perfects the Body. Knowledge gives Light to Love, but Love gives Warmth and Feeling to Knowledge. Love may perhaps, like a Separate Soul, dwell in Heaven, alone; and yet even then it muſt include all Knowledge and Righ-teouſneſs, and Wiſdome, and Holineſs; for if Love know not how to guide it ſelf, it will never attain its End nor be a perfect Vertue. But here upon Earth it is like the Soul in the Body, it muſt eat, and Drink, and ſee, and hear, as a thouſand Works to do, and therefore ſtandeth in need of many Vertues. Love without Goodneſs is perhaps a Thing impoſſible, becauſe it always deſigns well. But Love without Wiſ-dome is a Common Thing: for ſuch is all that miſtakes its End. Love with-out Diſcretion is a miſchievious Thing, Love without Prudence an Helpleſs Thing, Love without Courage a fee-ble and Cowardly Thing; Love with-out Modeſty an impudent and Trouble-ſome Thing; Love without the Fear of GOD is Luſt and Wantonneſs; and if the moſt Great and Glorious of all the Vertues ſtands in need of all its

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Companions The leſs and inferior mu needs be lame and maimed, without th reſidue, eſpecially without the Superio

UPON this account it is, that much Care and Study goes to the mak ing up of a Vertuous man. All kind Vertues muſt concur to Compleat h *Perfection*. The Want of any one Deno minates a Vice, and makes him Viciou Nay the Want of any one deſtroys th form and Eſſence of the reſt. Vertue not Vertue but in order to felicity. If hath loſt its force, it hath loſt its N ture. As a little *Poyſon* turnes the be Meat from Nouriſhment into *Poyſon* ſo doth one Vice cheriſhed and allowe corrupt and viciate all the Vertues i the whole World. Hence it is that th Phyloſophers ſay, all the Vertues a linked together in the golden Chain Prudence. And that a Thing is mad Good by all its Cauſes, Evil by the lea Defect. For as one Tooth wanting i a Clock, makes all the other wheel and Materials Uſeleſs; tho the fram be never ſo Elaberate and Curious; doth the abſcence of the ſmalleſt Ver-tue make void and fruſtrate all the re idue. A man of a Kind and Bountiful Di

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ſition, that is looſe and intemperate may ine his Eſtate, and dye like a Prodigal nd vain-glorious fool. A ſtout Courag us perſon that is proud and debauched ill be little better then a *Souldierly Ruffi-* , and Live if not like a Thief for Want of Honeſty, yet like a Swag-gering Hector for Want of Diſcretion. Man endued with all Kind of Learn-ing may be Moroſe and Covetous, nd by one Vice loſe all the Benefit of is Education. A Religious Votary hat is Splenetick and Revengeful, rings a Diſgrace upon his whole Pro-feſſion. But he that is Wiſe, and Learn-d, and Holy, and Juſt, and Tempe-ate, and Couragious, and Kind, and Liberal, and Meek, and Humble, and Affable, and Cheerful, and Prudent, and Induſtrious, ſhall be ſerviceable, and Honourable, and delightful to o-thers, profitable to himſelf, and alwayes Triumphant: Eſpecially if he be ſo diſ-creet and Prudent, as to make all theſe Vertues move like the Stars in their Courſes, and knows how to apply and manage their Excellencies in their due and proper places upon all occaſions: for they are ſo many different in nature

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that ſome of their Influences, will li[...] every buſineſs, and all of them togeth[...] paſt a Grace and Luſtre upon each othe[...] ſo Divine and Heavenly that they wi[...] make their owner Venerable in the Ey[...] of the World, and correct the Malig[...] nity of the moſt injurious and Cenſ[...] rious. Which moved our Saviour [...] exhort us to be *Wiſe as Serpents, In[...] nocent as Doves*, to joyn many Vertu[...] together: And occaſioned that of t[...]

1 Pet. 3. 10. Apoſtle, *He that will love Life and* [...] *good Days, let him refrain his Tong*[...] *from Evil and his Lips that they ſpeak* [...] *Guile: let him eſchew Evil, and do Goo*[...] *let him ſeek Peace and enſue it, for t*[...] *Eyes of the Lord are over the Righteou*[...] *And who is he that will harm you, if* [...] *be followers of that which is Good?* T[...] only ſure Way to live happily here u[...] on Earth, is to joyn all kind of Ve[...] tues together, and to let them work [...] ſeaſon according to their ſeveral Na[...] tures.

WHAT the efficacy of Pruden[...] is may be ſeen in friendſhip, in the Re[...] giment of States and Kingdoms, in th[...] Rule and government of Private Fami[...] lies. He that is fitted for all theſe is [...] Excellent Perſon.

IT is the office of *Prudence* in all Eſtates, to find out the Temper of thoſe with whom we are to deal; and ſo to ſuit the Exerciſes of all Vertues with their ſeveral Humours, as may make their Operation conſiſtent with our own Repoſe, and their Benefit, without infringing our Duty.

IN Friendſhip it often falleth out by reaſon of the ſpiritual *Sickneſs* of thoſe to whom we relate, that we muſt either make ſhipwrack of Fidelity and a good Conſcience, or run the Hazzard of loſing our Friend by diſpleaſing, that we may be Profitable to him. There is no Duty ſo neceſſary, as that of free and faithful Reproof: no Duty ſo nice as this. A Good man Knows it is incumbent upon him, and yet is very Averſe from the Diſcharge of it. It is as Troubleſome to himſelf as to the Perſon that needs it. 'Tis difficult to be done well, and ſo unpleaſant to both. Here *Prudence* comes in, and deviſeth expedients for all Inconveniences, and with a ſtrange facility ſcatters all Doubts and Fears. Three Things it diſcovers to be neceſſary in the foundation of the Buſineſs, Three in the Su-

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ſperſtructure, and Three in the Concluſion. He that reproves well, muſt ſhew a great reſpect and Tenderneſs to the Perſon, a neceſſity of the Diſcharge of that Duty, his Averſneſs to it, and how Nothing but his Perfect Love could make him undertake it. The foundation of the Succeſs is laid by theſe *Proviſions*: In the Superſtructure, he muſt conſider whether it be beſt to be done merrily or ſeverely: by a Brief Hint or a ſtrong *Enlargement*, according to the Temper and Degree of the Perſon. He muſt chuſe out the Beſt Opportunities, and conſult the Honour of him he reproveth. And if he be diſpleaſed and grow angry at the *Liberty*, he muſt in the Cloſe of all bear it patiently, ſurmount it with Courteſie, and purſue him with Kindneſs. He that rules his own *Paſſion* is Maſter of another mans: He muſt needs win him and Melt him: For no man thus dealt with, is ſo very a Beaſt, as to be angry long. Or the miſchief is, when he that reproveth miſcarrieth in ſome of theſe Rules, eſpecially the laſt: for there are few ſo prudent as not to be exaſperated with the Affront that is put upon their kindneſs and Fidelity, when they are injured for their Good Will: few ſo diſcreet as to conſider which way their patience and Meakneſs are to be made the Inſtruments of Amity and Happineſs.

IN the Management of Empires, and Kingdomes Prudence hath a vaſt and Mighty Province to reign in. A Good King when he deſigns the extirpation of Vice, and the Eſtabliſhment of Righteouſneſs and pure Religion, meets with many Rubs and Obſtacles in his Way, all which are ſweetly and eaſily by Prudence removed. His Great encouragement is the Beauty of Religion, and the Aſſiſtance of GOD. For he Knows very well that Equity and Piety are ſuch Glorious Things, that tho few practice them as they ought to do, yet all admire them.

GODLINESS, and Honeſty, need nothing but to be maintained and aſſented by the Prince, when they are once countenanced by authority all the Enemies of Religion are confounded, and dare not lift up their face againſt it. Wiſe an Holy men may eaſily be exalted, and are more capable of Exaltation then others. As they are more

more faithful when they are in power, they will be more Grateful to the Prince, and more Obliging to the people; and in all Reſpects more able to ſerve them both. The Good will ſecure the Throne and exalt the Kingdome. Prudence in ſuch a work Knows where to begin and where to end, by what ſteps and Degrees to proceed, what Inſtruments to uſe, how to Oblige, and how to Awe; whom to Oblige, and Awe, where to remit the Rigor of the Law and where to be ſevere. The Truth is Prudence conſiſts moſt in attempting the Buſineſs, for it will go on, and is ever waited with ſucceſs when undertaken. A King that is ſo Wiſe as to deſign and endeavor, the Reformation of his Nation, muſt needs be Prudent. GOD has aſſured him, *The Throne is eſtabliſhed by Righteouſneſs. When it Goeth well with the Righteous the City rejoyceth, and when the wicked periſh there is ſhouting. By the bleſſing of the upright the City is exalted, but it is overthrown by the Mouth of the Wicked.*

IN Families the force of Prudence is prodigious. Some men by the aſſiſtance

ſiſtance of this Vertue live more happily upon a mean ſtate, then others upon Thouſands, they have more reſpect among their Servants, more honour among their Neighbors, more plenty at home, more Authority abroad, more peace & comfort every where, then Men forty times above themſelves in State & Grandure. Its firſt care is to be Wary in the Choiſe of Servants: For they that are good act well by Nature, and have little need of Force and compulſion. Its next Buſineſs is to oblige them, which is done by a religious example which inſtilles a Reverence, a ſtrict prohibitation of all Debauchery, a ſweet and affable Behaviour, a plentiful Proviſion for their comfortable Subſiſtence, a prudent connivance at ſmaller faults, a Diſtribution of Rewards as well as puniſhments for the Encouragement of their Vertues, a meek and Gentle reproof of their Faults, a kind acknowledgment of their Good deſerts; which is a cheap and eaſie kind of payment, yet more Obliging then any Dry gift of Gold or Silver. A prudent man will ſo demean himſelf in his Family, as to make himſelf cordially beloved

beloved of all : ſo ordered his affairs, that the Services of thoſe about him ſhall be like Preferments. By which Means it will firſt come to paſs, that he ſhall have his choiſe of ſervants, becauſe it will be eſteemed a Bleſſing to be with him : and in the next place their ſervice will be mingled with reſpect and Love. They will be faithful as well for his ſake, as their own. In the Midſt of all this, his Prudence will guid him to take a ſtrict account, and to make all his Servants ſee, it is impoſſible to cheat him. Thus in all Affaires Prudence happily demeans it ſelf; and of this Gift eſpecially is that

Prov. 17. 8. of *Solomon* to be underſtood, *A gift is as a precious ſtone in the hand of him that hath it, whitherſoever it turneth, it proſpereth.*

FOR the Foundation of all kind of Prudence you muſt remember, that he that winneth Souls is Wiſe. Mens Hearts are the ſtars by whoſe Influences the affairs of the World are regulated; they are as our Saviour calleth them Good or Evil Treaſures; out of which proceed Murders, Adulteries, Thefts, Slanders, &c. Or Praiſes, Honours, Pre-

ferments, Riches, Pleaſures, all kind of Gifts, and Benefits: And the prudent mans main Buſineſs is to make himſelf intirely beloved by all the World, which can never be without great Fidelity, Courage, Goodneſs, Prudence and Dexterity. Flattery and Baſe compliances makes a man Odious.

THE Laſt *End* of *Prudence* is Eternal Happineſs and Glory, to which it moveth by crooked Meanders and windings out as occaſion requireth. It is a ſtrange Vertue, for its Converſant amongſt Terrene and inferior Objects, and yet a far more Difficult Vertue then Wiſdom it ſelf. Wiſdome is a more High and Heavenly Vertue, but its Rules are always fixed, and its objects Stable, whereas Prudence hath no ſet and Stated Rules, but in all occaſions, is to mould and ſhape it ſelfe, it knows not which way, till it comes to Action. Its Paths are in the Deep and mighty Waters, among Storms and tempeſts.

CHAP.

CHAP. XXI.

Encouragements to Courage. Its Nature Cauſe, and End. Its Greatneſs and Renown. Its Ornaments and Companions. Its Objects, Circumſtances, Effects and Diſadvantages; how Difficulties increaſe its Vertue. Its Per- and Triumphs. How ſubſervient it is to Bleſſedneſs and Glory.

LOVE and Prudence are the Parents of Courage. A Feeble Hen, a Timerous Mother, will Sacrifice their Lives for their young ones. And he that forgetteth all his own Intereſts, diveſts himſelf (together with them) of his Fears, and deſpiſing Death firſt, eaſily ſlighteth all other Things. Even a Coward by Nature, is made more Bold and confident by Skill at his weapon. And he that is always aſſured of the Victory, can never be afraid of the Encounter, or the Enemy. He that is Dexterious at the uſe of all Vertues, and knows how to apply them ſo, as ever to come off more honourably, will laugh at

at the Trial of his own Innocence and make a Game of Difficulties and Terrors.

VALOUR is a right and ſtrong Reſolution of the Soul whereby it dare encounter with any Difficulty and Trouble, for Vertues ſake. It is the Armour of the Soul againſt all Impreſſions of Fear, its Effect is an Equal and uniform ſtayedneſs of Mind, againſt all Dangerous and Terrible Accidents. It containeth Magnanimitie, Patience, Conſtancy, Invincible Reſolution, Boldneſs and Induſtry in its Nature. Its cauſe is the Love of Vertue, and the ſence of Honour, Indignation againſt any thing that is Baſe and vile, a High Ambition and deſire of Glory. Its End is the preſervation of a Mans perſon and Honeſty, the Conqueſt of all Oppoſition in the Way to Bliſs, the Deſtruction or Subjection of Enemies, Triumph and Conqueſt, the Eſtabliſhment of Peace, the Attainment of Liberty and Glory. Its Attendants are Prudence, Juſtice and Temperance, the principal Ornament and Grace of valour is Worth and Goodneſs, its Aids and Encouragements are infinite

nite, it groweth Great and High, by making uſe of all the Cauſes of Hope and Confidence. Conflicts and Dangers are the Element in which it lives, It owns its whole being to them; for without Cauſes of Fear, there could be no courage in all Nature. The Knowledge of GOD is the root of Divine Valour, and Fidelity to his Laws its Commendation. The Aſſurance of his Love, and all thoſe Things that ſerve to beget and confirm it, are ſubſervient to it. It draws in ſtrength and Encouragements form all Obligations and Rewards, from all Great and Holy examples, from the Knowledge of its own Sublimity, from the Greatneſs of Felicity, from the Omnipotence, and Omnipreſence, and Providence of the Deity, from his Truth and Goodneſs, and from all thoſe Things wherein he has manifeſted his Love above the Heavens.

OF all the Vertues in greateſt Eſtimation, this is moſt renowned. For its Prerogative is ſo great, that it is ſimply called VERTUE. Vertue being the Word to expreſs and ſigni-

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ſie Valour among the Latines; becauſe the Force and Efficacy that is in it, is moſt viſible and Apparent, and by that all other Vertues are ſecured, vindicated, Exerciſed, and made Uſeful. It is ſtiled *Manhood* among the Engliſh, with a peculiar Emphaſis: As if the Eſſence of a man was found in Courage, becauſe his Vigor is emaſculated, and his Dignity loſt, that is Effeminate and Timerous; for he is ſcarce a Man that is a Coward.

WHAT a Glorious and incomparable Vertue this is, appeareth from the Baſeneſs and Ineptitude of its Contrary. A Coward and an Honeſt Man can never be the ſame; a Coward and a conſtant Lover can never be the ſame; a Coward and a Brave Man can never be the ſame: Cowardice, and Wiſdome are as incompatible forever, as Love and Wiſdom were thought to be of Old. A Coward is always deſpicable and Wretched; becauſe he dares not expoſe himſelf to any Hazzards, nor adventure upon any Great Attempt for fear of ſome little Pain and Damage, that is between him and an Excellent Atchievment. He is

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affled from the Acquiſition of the mo
Great and Beautiful Things, and no
pluſt with every Impediment. He is co
quered before he begins to fight. The ve
ry ſight of Danger makes him a Slave; H
is undone, when he ſees his Enemy a
off, and wounded before the Point of th
Sword can touch his ſhadow. He is a
wayes a Terror and Burden to himſel
a Dangerous Knave, and an uſele
Creature.

STRANGE is the Vigour in a Brave Mans Soul. The Strength o his Spirit and his irreſiſtible Power, th Greatneſs of his Heart, and th Height of his Condition, his migh ty Confiedence and Contempt of Dan gers, his true Security and Repoſe i himſelf, his Liberty to dare and d what he pleaſeth, his Alacrity in th midſt of Fears, his invincible Temper, are advantages which make him Maſte of Fortune. His Courage fits him fo all Attempts, renders him ſerviceable to GOD and MAN, and makes him the Bulwark and Defence of his King and Country.

LET thoſe Debauched and unreaſonable men, that deny the Exiſtence of

Vertue, contemplate the Reality of its Excellency here, and be confounded with ſhame at their Prodigious Blindneſs. Their Impiety deſigns the Aboliſhment of Religion, and the utter Extirpation of all Faith and Piety, while they pretend the Diſtinction between Vertue and Vice to be meerly feigned, for the Awing of the World: and that their Names have no foundation in Nature but the Craft of Politicians and the Tradition of their Nurſes. Are there no Baſe fellows, nor Brave Men in the World? Is there no difference between a Lion and a Hare, a faint hearted Coward, and a Glorious Heroe! Is there Nothing Brave, nor vile in the world? What is become of theſe *Bold* [illegible] wits! Where is the boaſted Glory of their Perſonal Valour, if there be no Difference, but Courage and Cowardiſe be the ſame thing!

HOW empty theſe Self, but ſhallow conceited Ranters are, is evident by their ſhort and narrow meaſures. They place all Gallantry and Worth in Valour: all the Vertue of a man they think ſeated in this: They forget that Policy, and Learning, and Prudence, and Gratitude, and Fidelity, and Tem-

perance, and Induſtry, and Compaſſion and Bounty, and Affability, and Courteſie, and Modeſty, and *Juſtice*, and Honeſty are Vertues, and that in every one of theſe there is ſomething fitting a Man for the Benefit of the World. Nay they have loſt the Notion of Vertue and know not what it is. Thoſe things by which a man is made ſerviceable to himſelf and the World, they think not to be Vertues, but imagine Chimeraes which they cannot ſee & then deny they have any Exiſtence. A Man is capable of far more Glorious Qualities then one of theſe: And his Courage it ſelf may be raiſed to far higher Ends and purpoſes, then boiſterous and Thraſonical Heroes can dream of.

IT is to be noted here, that any one of thoſe Things that are call'd Vertue, being alone, is not a Vertue. It is ſo far from aiding and ſetting us forward in the Way to Happineſs, that oftentimes it proveth a Great and intollerable Miſchief, and is never ſafe, but when it is corrected and guided by the reſt of its Companions. To ſtir no further then Courage alone: What is Courage in a Thief, or a Tyrant, or a Traytor, but like Zeal and Learning in a pernicious Heretick.

YOU may note further that Goodneſs is a principal Ingredient in the excellency of this Vertue, tho it be diſtinct in its Nature from the Being of Courage. A brave man will expoſe his Life in an Honeſt cauſe, for the Benefit and preſervation of others, tho not for the Dammage or Deſtruction of any. He will ſlight his own Glory, and deſpiſe his Repoſe to make himſelf a Saviour, and a Benefactor. A man of Courage holdeth Vertuous Actions at ſuch a Price, that Death, Impriſonment, Famine, Diſhonour, Poverty, Shame, Indignation all Allurements and Temptations are nothing, compared to the Performance of Heroick Deeds. He exceedeth all conſtraint, and walketh in the Glorious *Liberty* of the Sons of GOD.

THE laſt note which I ſhall make to your Obſervation on this Occaſion, is this, (for the Illuſtration of the Reaſon and excellency of GODS Diſpenſations:) The Great End for which GOD was pleaſed not to ſeat us immediately in the Throne, but to place us firſt in an eſtate of Trial,

was

was the Multiplication of our Vertues. For had we been ſeated in the Glory of Heaven at the firſt, there had no ſuch Vertues as Patience, and Courage, and Fidelity been ſeen, no Faith, or Hope, or Meekneſs, no Temparance, or Prudence, or ſelf Denial in the World. Which Vertues are the very clothes and Habits of the Soul in Glory. The Graces and Beauties of the Soul are founded in the exerciſe of them. Actions paſs not away, but are fixed, by the permanent Continuance of all Eternity, and tho done never ſo long ago, ſhall appear before the Eye of the Soul for ever in their places, be the Glory of their Author, the Lineaments and Colours of his Beauty, ſeen by GOD and his holy Angels, and Delightful to all that love and delight in worthy things. Our Life upon Earth, being ſo diverſified like a Sphere of Beauty, ſo variouſly [illegible] with all ſorts of Excellent Actions, ſhall wholly and at once be ſeen as an intire Object, rarely and curiouſly wrought; a Lively Mirror of the Nature of the Soul, and all the Elements of which it is compounded, all the Parts that conſpire in its Symetry,

all

all the Qualities, Operations, and Perfections that contribute to its *Glory*, ſhall afford wonder and pleaſure to all Spectators. While every Soul ſhall be concerned more in its Actions then in its Eſſence; indeed its Eſſence, (however conſiderable) is of little or no Value in Compariſon of its Operations. Every Vertue being the Natural Off-ſpring and production of the Soul, in which its Vigor principally appeareth, an effect diſcovering the Nature of the cauſe, and the ſole occaſion of its ſhame or Glory. *F*or if the Eſſence of the Soul be all Power and its power exerted in its operation, the Soul muſt needs enter into its Actions and conſequently be affected with all that befalls its Operation. All Acts are Immortal in their places, being *enbalmed* as it were by Eternity, till the Soul revive and be united to them. Then ſhall it appear in its own Age, and in eternity too, in its laſt life enjoying the Benefit of its *firſt*. *A*nd in that ſence is that voice from Heaven to be underſtood, which commanded the Divine to write *Bleſſed are they that die in the Lord, from henceforth, yea ſaith the Spirit, that they may reſt from their Labours, and their Works do follow them.* For the Glory of the place is nothing to us, if we are not endued with thoſe *Glorious* Habits, which will make our Souls *all Glorious with-* Rev. 14. 13.

(n. We muſt be Glorious and Illuſtriou
our ſelves, and appear in Actions that wi
Beautifie the Throne to which we are exalted

THAT theſe Actions may be Great an
Amiable, marvellous Excellent as the de
ſire of every Soul, the natural Wiſh an
Expectation both of Reaſon it ſelf and of Lo
Love.

HOW Glorious the Counſel and Deſig
of GOD is for the Atchieving of thi
Great End, for the making of all Vertue
more compleat and Excellent, and for the
Heightening of their Beauty and Perfectio
we will exemplifie here in the Perfection o
Courage. For the Height, and depth, and
Splendor of every Vertue is of great Con-
cernment to the Perfection of the Soul
ſince the Glory of its Life is ſeated in the
Accompliſhment of its eſſence, in the Frui
it yieldeth in its Operations. Take it i
Verſe made long ago upon this occa-
ſion.

For Man to Act as if his Soul did ſee
The very Brightneſs of Eternity;
For Man to Act as if his Love did burn
Above the Spheres, even while its in its Urne;
For Man to Act even in the Wilderneſs,
As if he did thoſe Soveraign Joys poſſeſs,
Which do at once confirm, ſtir up, inflame,
And perfect Angels; having not the ſame!
It doth increaſe the Value of his Deeds,
In this a Man a Seraphim exceeds:

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To Act on Obligations yet unknown,
To Act upon Rewards as yet unſhewn,
To keep Commands whoſe Beauty's yet unſeen,
To cheriſh and retain a Zeal between
Sleeping and Waking; ſhews a conſtant care;
And that a deeper Love, a Love ſo Rare,
That no Eye Service may with it compare.
The Angels, who are faithful while they view
His Glory, know not what themſelves would do,
Were they in our Eſtate! A Dimmer Light
Perhaps would make them erre as well as We;
And in the Coldneſs of a darker Night,
Forgetful and Lukewarm Themſelves might be.
Our very Ruſt ſhall cover us with Gold,
Our Duſt ſhall ſprinkle while their Eyes behold
The Glory Springing from a feeble State,
Where meer Belief doth, if not conquer Fate,
Surmount, and paſs what it doth Antedate.

THE Beatifick Viſion is ſo Sweet and Strong
a Light, that it is impoſſible for any thing
that Loves it ſelf (and ſees the Face of GOD)
to turn away to any vanity from ſo Di-
vine and Strong a Bleſſedneſs. To Love
GOD in the clear and perfect Light is a cheap
and Eaſie Thing. The Love that is ſhewed
in a more weak Eſtate to an abſent Object is
more remiſs perhaps, and Black in appea-
rance; but far Deeper, it in the Lovers
Weakneſs, and its Objects abſence; it be
Faithful to the Death; conſtantly Solici-
tous, and Careful to pleaſe, Laborious and
Induſtrious, Wakeful and Circumſpect, e-
ven

ven and immutable, and freely ſpringing from its own Deſire, not out of bare pleaſure but humble Obedience to the Laws of its Benefactor. All the Courage which it ſhews in ſuch Occaſions is more full of Myſtery and Divinity then is imaginable; far more Moving and full of Vertue, while it ſtruggles with Impediment Diſadvantages, and Difficulties, then if without any ſuch Occaſion of ſhewing its Vertue, it did ſmoothly and *Peaceably* proceed in the *Higheſt* Rapture. Add to that the myſterioufneſs of its Beauty in all the varieties of its Operation, and the Different Sweetneſſes that ſtill appear in all its ſeveral Effects upon new occaſions. The very Repreſentation of Love upon the ſtage, in its Conflicts and Agonies, produces another kind of ſence in the Spectator, then that of Embraces. It is more Tender and endearing, touches the Soul (of its *Beloved* eſpecially) in a more Vigorous and lively manner, it makes all fruitions (afterward) more precious (by Fidelity, Courage, and Immoveable Perfection it maketh the Lover more Honourable, and Effects far more Serious Alterations in the Soul, ſolid Joys and tender Compaſſions, moving and Bleeding Reſentments; all which, End in ſatisfactions heightened with more Perfect Complacencies.

THUS

THUS you ſee Courage in the Root made more Glorious by a Perſons Expoſure and Abaſement. In the fruit and Exerciſe it is otherwiſe to be conſidered. Where there is no Evil to be endured, or no Strength to be reſiſted, there can be no Courage or Vertue at all. Where the conflict is more ſharp the Victory is more pleaſant, and the ſucceſs of the fight is far more *Honourable*. Where a Giant is to fight with a Gnat, or a Dwarf, the Diſproportion of his Strength takes away the Pleaſure of its Trial, and a Glory of the Combate. There is no Room, or occaſion for its Exerciſe. And tho it might without any Trial be known by him that ſees all things in their hidden Eſſences, yet without its Exerciſe it remaineth unexerted, is wholly vain, eſpecially when there is no occaſion for it in Nature. The Pleaſure of the Spectacle ſpringeth from its Operation.

TO ſee a Seraphim ſurmount one of our Difficulties, in the midſt of all his Strengths and *Advantages*, is no more then to ſee a Giant deſtroy a Gnat, or ſubdue a Graſs hopper. But in Man there is a certain Degree of ſtrength, that makes him *a fit Match* for the appointed Encounter. *In* the Eſtate of Innocency indeed his Enemies and Difficulties were very few, juſt as many as were needful for the trial of his Obedience, Gratitude, Fidelity. All

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the Hardſhip he was to undergo, was
croſs his Appetite in an Apple, an
and tho, he did not as yet ſee which wa
it was reſerved for him, to be ſo Courag
ous as to hope well, ſo Grateful to GOD
as to dare to confide in him, rather le
go the Knowledge he might gain by ea
ing it, than break his Commandemen
All other Duties were his Pleaſure an
Felicity: here lay his Trial, and his O
bedience ſhould have been crowne
with infinite Reward. All which woul
in ſome Meaſure have riſen out of the Du
ty diſcharged by him. For by this Relig
nation and Self-Denial he had manifeſt
ed his Obedience, and acquitted himſelf
and ſhewed his Love, and his Prelatio
of his Makers Pleaſure above all other
Concernes, wherein he had been approv
ed; and Wiſe, and Holy, and well plea
ſing to GOD, he would have put the
Crown upon all Gods Works in accom
pliſhing the End for which he was made,
and been very Delightful to all the An-
gels: He had been crowned with Glory
and Honour in all their Complacency.
If that were too little, becauſe he had
then no enemy but his Appetite, the
Dimneſs of his Sight maketh up the My-
ſtery. If his Clarity was too Great, and
there

there was no Proportion between his Strength and the Temptation; that proceeded of the Tenderneſs of GODS Love, which feared to adventure him too far, and had rather ſomething of Honour ſhould be endangered, then his Soul loſt, or thruſt upon the Hazzard of too great a Temptation. When the Angels fell, the Devil was let looſe upon man, for the increaſe of his Honour and Dominion: Yet like a Dog in his Chain ſo far, and no further. He had but one Way, and that was to perſwade our firſt Parents to do what was forbidden: Perſwade he might, and try his Skill to deceive, but could not compell, nor otherwiſe afflict, or hurt him in the leaſt. He had not Power ſo much as to diminiſh the leaſt Hair of his Head: yet ſo Gratious was Almighty GOD, that upon this Trial of his Prudence and Courage, the Exerciſe of theſe Vertues had been infinitely pleaſing to his Eternal Love, becauſe he infinitely delighted in the Welfare and Preſervation of what was ſo precious to himſelf, as a Soul is, that is infinitely Beloved. In that Complacency *Adam* had found little leſs then infinite Glory. It did not become the tenderneſs of GODS Love to expoſe him to any Severer Trial.

For there are certain Periods and fit Bounds,
Which he that paſſeth, all his Work confounds.

But when *Adam* fell, and brought more Hazzards and Difficulties on himſelf GOD might juſtly leave him to them, for his greater Trial and more perfect Glory. Now we are more blind and Weak by Nature, yet infinitely Beloved and more Precious: For the price of the Blood of the Eternal Son of GOD is laid upon the Soul as an Addition to its interior Value. We are even in our corruption to Grapple with Sin, and Hell, and Death, and Sickneſs, and Poverty, and Fear, and all the Devils, and Afflictions in the World; nay which is worſe then all, with our own Errors, Luſts and Paſſions, more neer and Bitter Enemies: A poor Clod of Earth is to overcome all the World, to fight (as the Apoſtle ſpeaks) *with Principallities and Powers, with the Rulers of the Darkneſs in this World, with ſpiritual Wickedneſſes in high places.* And to return laden with Victories and Trophies into the Kingdome of Heaven. Nor is the Combat ſo unequal, but that there is a mighty Hope and Aſſurance of triumphing, tho *Lucifer* and all his Angels are to be trampled

trampled under feet. For under the Diſguiſe of this apparent Clod, there lies concealed a mighty Great and Coeleſtial Perſonage, a Divine and Glorious Creature, Miraculous and Myſterious, even the Image of the Deity, that can derive Strengths and Succours from all eternity, and being aided by the Conduct of ſo great a Captain as our Lord *Jeſus Chriſt* who has taught us by his example not to fear, becauſe he has *overcome the World,* we may ſafely ſing, *O Death where is thy ſting? O Grave where is thy Victory!* And challenge all the powers of Heaven, Earth, and Hell to the combat, Which for one ſingle perſon to do againſt all the Creation, is the moſt Glorious Spectacle which the univerſe affords. *Who ſhall ſeparate us from the Love of Chriſt? ſhall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword? as it is writen, for thy ſake we are Killed all the day long, we are accounted as Sheep to the ſlaughter. Nay in all theſe things we are more then Conquerors through him that loved us. For I am perſwaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor Height nor*

nor Depth, nor any other Creature ſhall be able to ſeparate us, from the Love of GOD which is in Chriſt Jeſus our Lord.

A REMARK.

To be Couragious is the Eaſieſt thing in the World, when we conſider the certain ſucceſs, which Courage founded on Goodneſs muſt needs attain. For he that makes his Fortitude ſubſervient onely to the exceſs of his Love, has all the Powers of Heaven and earth on his ſide, and the *Powers* of Hell that are already ſubdued are the only foes that are to be vanquiſhed by him. To dare to be Good, is the Only [illegible] valour. And he that makes it his Buſineſs to oblige all the world, he whoſe deſign it is to be delightful to all mankind, has nothing to overcome, but their error & bitterneſs, which by meekneſs, and Kindneſs, and *Prudence* and liberality will eaſily be accompliſhed. For they all love themſelves, and cannot chuſe but deſire thoſe that are kind and Serviceable to them, and muſt ſo far forth as they love themſelves, honor & delight in their Benefactors. So that Courage thus guided by Prudence to the works of Charity and goodneſs muſt ſurely be ſafe and proſperous on earth, its Admirableneſs and its Beauty being a powerful Charm, an Invincible Armour.

CHAP.

CHAP. XXII.

Of Temperance *in Matters of Art, in Muſick, Dancing, Painting, [illegible] Phyſick &c. In the work [illegible] Eating, Drinking, Sports and Recreations: In occaſions of Paſſion, in our Lives and Converſations. Its exerciſe in Self-denial, Meaſure, Mixture and Proportion. Its effects and atchievements.*

PRUDENCE giveth Counſel what Meaſure and Proportion ought to be held in our Actions, Fortitude inſpires Boldneſs and Strength to undertake, and ſet upon the Work; but it is Temperance doth execute what both of them deſign. For Temperance is that Vertue whereby the actions of Prudence and Power are moderated, when they come to be exerted.

IT is the Opinion of ſome, that as Patience reſpects Afflictions, ſo Temperance is wholy taken up in moderating our Pleaſures, and hath no employment but in the midſt of Proſperities. But ſince there are certain bounds which Fear and Sorrow ought not to exceed, Temperance hath its work in the midſt of Calamities,

mities, and being needful to moderate all our Paſſions, hath a wider ſphere to move in, than Proſperity alone; its Province is more large and comprehenſive, including all eſtates and conditions of Life whatſoever.

OTHERS there are that admit of its uſe in all Conditions, but confine it to one particular employment, even that of enlarging or bounding the Meaſure of every Operation: but in real truth it has another Office, and that more deep perhaps, and more important than the former. For Actions are of two kinds, either Mixt, or Simple. Where the work is ſingle and but one, it is expreſt in nothing elſe but the Meaſure of the Action, that it be neither too ſhort, nor too long; too remiſs, nor too violent; too ſlow, nor too quick; too great, nor too little: But where many things are mixt and meet together in the Action (as they generally do, in all the affairs of our Lives;) there its buſineſs is to conſider what, and how many things are to enter the *Compoſition*, and to make their Proportion juſt and convenient. As in preparing Medicines, the ſkill whereby we know what is to be put in, and what left out

out is of one kind, and that of diſcerning how much of every *Ingredient* will ſerve the turn, of another. The ſkill of Mingling is like the vertue of Prudence, but the actual tempering of all together, exhibits the vertue of *Temperance* to the Life, becauſe it reduces the Skill to its operation. Its End is the beauty and ſucceſs of our Endeavours.

OF what uſe and value Temperance is in our Lives and Converſations, we may gueſs by its neceſſity, force and efficacy on all Occaſions.

THE fit mixture and proportion of the four Elements in all Bodies, is that upon which their Nature, Form and Perfection dependeth. Too much of the Fire, too much of the Water, too much of the Air, too much of the Earth, are pernicious and deſtructive. There is an infinite wiſdom expreſt in the Mixture and Proportion in every Creature.

BEAUTY and Health, Agility, Repoſe, and Strength, depend upon the due Temperament of Humane Bodies. The four Humors of Choler, Melancholy, Flegm, and Blood are generally known: But there are many other Juyces talkt of beſides, by the diſcreet and accurate

mixture of which the Body of a Man, or Beaſt, is perfected. Some great in-convenience alwaies follows the exceſs or defect of theſe. Diſorder and Diſproportion go hand in hand, and are attended by Sickneſs, and Death it ſelf.

IN matters of Art, the force of *Temperance* is undeniable. It relateth not only to our Meats and Drinks, but to all our Behaviours, Paſſions, and Deſires.

In Muſick, Sounds, in Feaſts Delights and Pleaſures,
Geſtures, Dancing, Arts conſiſt in govern'd Meaſures;
Much more do Words and Paſſions of the Mind
In Temperance their Sacred Beauty find.

A Muſician might ruſh his finger over all his ſtrings in a moment, but *Melody* is an effect of *Judgment* and *Order*. It [illegible] from a variety of *Notes* to which [illegible] giveth *Time* and *Place* in their E-[illegible]. A Painter may daub his Table all over in an inſtant, but a Picture is made by a regulated Hand, and by variety of Colours. A Cook may put a Tun of [illegible] or Pepper, or Salt in his Diſhes: but Delicates are made by Mixture and Proportion. There is a Temperance alſo in

in the Geſture of the Body, the Air of the Face, the carriage of the Eye, the Smile, the Motion of the Feet and Hands, and by the Harmony of theſe is the beſt Beauty in the World either much commended, or diſgraced. A Clown and a Courtier are known by their *Poſtures*. A Dancer might run into Extreams, but his Art is ſeen in the meaſure of his Paces, and adorned with a variety of ſweet and ſuitable Behaviours. A Phyſician may kill a man with the beſt Ingredients, but good Medicines are thoſe wherein every Simple hath its proper *Doſe*, and every Compoſition a fit admixture of good Ingredients. A Poem, an Oration, a Play, a Sermon, may be too tedious, or too dull, or too feeble and impertinent; but all its faults are avoided by a fit Temperance of Words and Materials. Temperance [illegible] very where yields the Pictures [illegible] *Exceſs* is as deſtructive as *Defect*, [illegible] Accompliſhment [illegible] ing ſeated in the Golden Mean [illegible] an Artificial limning of Flowers [illegible] ry Thing is made [illegible] ought to be, Compleat and Perfect. All kind of Excellence in every [illegible] from Temperance. A [illegible] Picture,

a melodious Song, a delicious Harmony, by little inviſible motions of the Pen or Pencil, or by Ductures ſcarce perceivable in the throat, or fingers, finiſheth the Work, where Art is the only power of performing.

WE know that upon Mens Actions far more does depend, than upon Dancing and Painting: their Wiſdom and Vertue, their Honour, Life and Happineſs. And therefore more Care ought to be exhibited in the Actions of which their Converſation is made up and accompliſhed. In their Meats and Drinks, and Recreations, it is apparent, that without Temperance there can be no Succeſs or Order. The beſt Wine in the World makes him that is laviſh in the uſe of it a *Sot*. The moſt wholſom and delicious Meat upon Earth by exceſs in eating, may turn to a *ſurfeit*. If Sports and Recreations take up all a mans Time, his Life is *unprofitable*: then [illegible], and their Nature changed: [illegible] inſtead of recrea[illegible] [illegible] Strength; and [illegible] devour his [illegible].

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AN exact hand over all our Paſſions, and a diligent Eye to extravagant Actions, tend much to our Welfare, Repoſe, and Honour. Looſe and impertinent Laughter, exceſſive Coſt in Apparel, a Laſcivious wandering of the Eyes, an ungoverned Boldneſs which turns into Impudence, an extremity of Fear which degenerates into Baſeneſs, a Moroſe and ſour Diſpoſition, Anxiety and needleſs Care, immodeſt and violent ſtrivings after Things we too eagerly deſire, inordinate Love, too keen and bitter Reſentments, a fierce and raging Anger, a blockiſh Stupidity, a predominant Humour of Melancholy, too much Sloth and too much Activity, too much Talk, and too much Silence: [illegible] are diligently to be conſidered and avoided: for upon the right Temperament of theſe we are made Acceptable and Amiable, and being ſo, are full of Authority, and can do within the [illegible] Reaſon, all that we deſire [illegible] Friends and Companions, for our own good, [illegible] and by this means [illegible] the ſociety and friendſhip [illegible] where a Nod or a Word [illegible]

 will

vail more, than the ſtrength of Oxen and Horſes among the dregs of the People. But for lack of tempering theſe Ingredients aright, and as we ought, we become odious and inſupportable, loſe all Eſteem and Intereſt, are rejected, and trampled under feet, as vicious and deformed.

HERE you may obſerve, that all the qualities and diſpoſitions in Nature, are ingredients and materials in our Lives and Converſations, and for the moſt part it is their Exceſs or Defect that makes the miſcarriage, when we erre in the Meaſure. There is a certain mixture of Gravity and Chearfulneſs, Remiſneſs and Severity, Fear and Boldneſs, Anger and Complacency, Kindneſs and Diſpleaſure, Care and Careleſneſs, Activity and Idleneſs, Joy and Sorrow, Forwardneſs and Reſervedneſs; nay of Envy, Pride, and Revenge in every Mans life, as well as of Selfiſhneſs and flowing Courteſie, Plainneſs and Policy; at leaſt the grounds of [illegible], which are neither Vertues [illegible]. Yet make [illegible] Vertuous, when [illegible] united together.

I do not look upon Ambition and Avarice, nay nor upon Envy and Revenge, as things that are evil in their root and fountain. If they be, Temperance has a ſtrange vertue in its Nature, for as Chymiſts make Antidotes of Poyſons, ſo doth this vertue turn the Matter of all theſe into a Quinteſſential perfection. Nay Selfiſhneſs and Pride it ſelf eſcape not its influence. A little touch of ſomething like Pride, is ſeated in the true ſence of a mans own Greatneſs: without which his Humility and Modeſty would be contemptible Vertues. In all baſeneſs of Mind there is a kind of folly and Cowardice apparent; and more veneration follows an humble Man that is ſenſible of his Excellency. An aiery Humor without ſomething of the Melancholy to ballaſt it a little, would be light and trifling: And a melancholy Humor without ſomething of Air and Joviſhneſs in it, too ſour and diſobliging. Anger without Softneſs is like untemper'd Steel, brittle and deſtructive; and a pliant Humor without ſome degree of Stiffneſs, too near to Flattery and Servility. Anger is the matter and fuel of Courage, and its appearance afar off puts a Majeſty into

into Meekneſs, that makes it redoubted A ſorrowful Humor neatly allayed wi a mixture of ſweetneſs, begets a tender-neſs and compaſſion in the Spectator that turns into a deeper and more ſerious Love: A little Selfiſhneſs puts our Companions in mind of our own Intereſt, and makes them perceive that we underſtand it: which adds a luſtre to our Self-denial, and renders our Liberality more ſafe and precious. Plainneſs without Policy is downright Simplicity, and Policy without Plainneſs void of Honeſty. The one makes us Crafty, and renders us ſuſpected; the other expoſes us, and makes us *Ridiculous*; but both united are venerable and prudent. By the appearance of Revenge in its ſhady Poſſibility, a man that never does other than Actually forgive, does oblige for what is paſt, yet threaten and diſcourage from the like Offences. All theſe are the Subjects of Temperance. A little ſpice of Jealouſie and Emulation are advantagious, in the midſt of our Security and Reſignation. They give a reliſh to our Confidence in, and Prelation of others; and make our Security and Civility taſte of our Love to the Perſon we prefer, and of our Love

to

o Vertue. There is not one Humor, nor nclination, nor Paſſion, nor Power in the Soul, that may not be admitted to act its part, when directed by Temperance.

NOR is it unlawful to alter the Natural Complexion by Care and Study. I know very well, that the Complexion of the Body can hardly be changed by the ſtrongeſt Phyſick: and that Choler, and Phlegm, and abundance of Blood, will, where they are, have their Natural Courſe without any remedy. But the Humors of the Soul are more tractable things; they are all ſubject to the Will in their operations: and though they incline, yet they cannot act but by conſent and permiſſion. I know furthermore that Cuſtom and Habit is a Second Nature: what was difficult at firſt, becomes at laſt as eaſie in its Exerciſe as if it were *innate*; and that the Soul of a Vertuous man does in proceſs of time act by a new *Diſpoſition*. I know further that all vertuous Operations are free and voluntary; and that the office of Vertue is to correct and amend an Evil Nature. Let no man therefore be diſguſted, because a *Made-up man* is Artificial, and not Natural: for

when

when the Converſation is ſincerely guided to a good End; the more free and voluntary it is, it is the more Noble: the more Induſtry and Deſire a man expreſſes in attaining all theſe meaſures and perfections, they are the more Vertuous: and the Probity of his Will is to be the more accepted. For Vertues are not effects of Nature, but Choice. Which how free ſoever it may appear, is as ſtable as the Sun, when founded on Eternal principles: it ſecures any Friend in the good and amiable Qualities he deſires in his Beloved, as much as Nature it ſelf could do, though they depend upon the Will, which is capable of changing every moment. This of Temperance in the Government of our *Humors*.

I ſhall add but one Note more, and that is, That a Wiſe man diſcards the *Predominancy* of all Humors, and will not yield himſelf up to the Empire of any: for he is to live the life of *Reaſon*; not of *Humor*. Nor will he have any Humor of his own but what he can put off and [illegible] him. He will cleave [illegible] to the [illegible] of Vertue, but will [illegible] ſo far as to make [illegible] ſweet and agreeable to every

every Temper. Religion and Charity, as well as Courteſie and Civility, prompt to this; and where theſe concur with his Reaſon, and favour his Intereſt, he may well do what S. *Paul* taught him, *become all things to all men, that he might gain ſome.* And this encouragement he hath, A man by ſacrificing his own, may comply with the ſatisfaction of all the World, [illegible] find his own far more great and ho[illegible]ble, and ſweet and amiable in the [illegible] far more high and bleſſed, in the Love and Eſteem he ſhall obtain thereby, than if he had gratified his firſt inclination without any reſpect to the Prelation of others. It will bring him to the fruition of Pleaſures, far greater than thoſe he deſpiſed.

TEMPERANCE in the full compoſition and uſe of Vertues, is far more ſublime, and more immediately approacheth the end of Vertue, than any Temperance in Meats and Drinks: [illegible] reſident nearer the Throne of Felicity, and feaſteth us by her. You may ſee its Taſk as it is preſcribed in Prudence. But for Example ſake we will [illegible] it in Meekneſs, which of all the Vertues is the moſt weak and naked. A meek Spirit receiveth

receiveth its Temper, its encouragement, ſtrength, and facility, from the union and concurrence of all the Vertues. Knowledg is its light, and Love the principle of its life and motion. Wiſdom guideth it to the higheſt End; Righteouſneſs is a great incentive thereunto, while it teacheth us to eſteem the favour of God, and the excellency of thoſe Souls, whoſe value maketh us tender of their Repoſe, and prone to honour them with a due eſteem, as well as to deſire their peace and ſalvation. Holineſs maketh us to delight in our Duty. Goodneſs inclines us to ſacrifice our own, to the welfare of others. Mercy leads us to pity their Infirmities, and more to compaſſionate their Miſery, than to be provoked with their Diſtemper. Juſtice makes us to pay our Saviours Love and Merits, what we owe unto *him*. All theſe eſtabliſh the habit of Meekneſs in our Souls. Fortitude does ſeveral wais conſpire thereunto, for it makes us to adventure upon any Trouble that we can fall into thereby, and puts a luſtre upon us in the act of Meekneſs. Patience habituates the Soul to Afflictions, and makes our ſence of Injuries eaſie. Re-
pentance

pentance minds us of other employments than Anger and Revenge, even a contrite Sorrow for our own Offences. Humility gives us a ſence of our own unworthineſs; and a willingneſs to be ſet more low than our Enemies can make us. It inclines us alſo to confeſs, that we have deſerved far worſe, and more bitter Evils; and to deſpiſe our ſelves; which when we truly do, no Injuries or Wrongs can move us. Faith carries us up to higher Enjoyments. Hope hath reſpect to the promiſed Reward. Our Love towards GOD enflames us with Deſire to pleaſe him, Charity to our Neighbour is prone to forgive him. Prudence teacheth us to expect no Figs from Thorns, nor better entertainment from Briars and Brambles: but rather to right our ſelves by improving their Wrongs, and to turn their Vices into our Vertues. Magnanimity deſpiſeth the Courtſhip of Worms, and ſcorneth to place its reſt and felicity in Trifles. Liberality is induſtrious to find out occaſions of Obliging and Conquering: Contentment is fed by higher Delights, and beautifies our Meekneſs with a chearful Behaviour. Magnificence car-
ries

ries us to the moſt high and illuſtrious Deeds, and by very great and expenſive Methods to multiply favours and benefits on our Beloved: for all are our Beloved whether Friends or Enemies. Temperance it ſelf takes off the ſtupidity and ſluggiſhneſs of our Meekneſs, puts activity and vigour into it, that it may not be a Sleepiſh, but Heroick Vertue; nay, adorns, ſecures, and perfects it by the Addition and Exerciſe of all theſe; and by giving to every other Vertue its Form and Perfection, makes them more fit and able to aid and aſſiſt us here. It moderates our Paſſions, and puts a better doſe of Life into our Confidentation. If there be any other Virtue, it is not ſo remote, but that it may lend us its helping hand, and be ſubſervient to the perfection of our Love and Meekneſs. Which, however ſimple it may appear in Solitude, is very ſtrong and irreſiſtable, amazing, as far from Contempt as the Sun is from Darkneſs, when it is animated with Courage, and made illuſtrious by Love, enriched with Liberality, and made bright by Knowledg, guided by Wiſdom to the higheſt End, and by Prudence to well-known and

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advantagious, tho inferiour Purpoſes. When the Soul appeareth neither fooliſh, nor Cowardly, nor baſe, nor ſoft, but High and Magnanimous in its Operation, Meekneſs is redoubled.

IN the Throne of Glory all the uſes of Faith, and Hope, and Repentance ſhall be for ever perfected, or ſwallowed up in fruition. The fruit of all occaſional and tranſient Vertues ſhall remain, the Divine Vertues ſhall be ſo firmly united, that in their Act and Exerciſe they ſhall be one for ever. By Knowledg we ſhall ſee all that the light of Heaven and Eternity can reveal. By Love we ſhall embrace all that is amiable before GOD and his holy Angels. By Wiſdom we ſhall uſe the moſt glorious Means for the attainment and enjoyment of the higheſt End: which is GOD in all his Joys and Treaſures: in the uſe of thoſe Means we muſt actually enjoy all Bleſſedneſs and Glory. Righteouſneſs and Holineſs, and Goodneſs and Charity ſhall with all the reſt be the Lineaments and Colours of the Mind, the Graces and Beauties of the beloved Soul: They ſhall ſhine upon its face, and [illegible] glorious in the perfection of their [illegible]

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as GOD is. Its Goodneſs ſhall make it a fountain of Delights to all the other Creatures. It ſhall be all Humility, yet all Enjoyment: Amazed at its own Nothingneſs and Vileneſs, yet raviſhed with wonder and the height of its Felicity: For the lower it is in its own Eyes, the more Great doth the Goodneſs of GOD appear, and the more tranſcendently Sweet is its Adoration and Satisfaction. By its Gratitude it ſacrifices it ſelf Eternally to the Deity, and taketh more pleaſure in his Glory than its own. It is all Godlineſs and Contentment. All theſe Vertues are exerciſed together in the ſtate of Glory, not ſo much by our own Temperance, as by the Infuſion of his moſt Heavenly Grace, who fills us with his own Fulneſs and Perfection by way of Reward, and cauſing us to enter into his Eternal Reſt, [illegible] hath us *to ceaſe from our own Works, as he alſo did from his*, by inſpiring us with his own Wiſdom, Life and Strength, and actuating all our Powers by his own for ever: That we, by vertue of his Grace infuſed, may live in the Image of his Eternal Moderation, and attain that extremity of Bliſs and Glory, which he hath (exceeding his Almighty Power) by an exquiſite and myſterious Temperance in all his Operations, Divinely attained.

CHAP. XXIII.

Of Temperance in GOD. How the Moderation of Almighty Power guided in its Works by Wiſdom, perfecteth the Creation. How it hath raiſed his own Glory and our Felicity beyond all that Simple Power could effect by its Infiniteneſs.

IF Moderation hath ſuch happy effects in Men, where the Strength is ſmall, the Wiſdom little, the Matter baſe, the Occaſion low, as in divers Inſtances it is manifeſt it hath: how glorious muſt this Vertue be, where the Power is Almighty, the Wiſdom Infinite, the Subject-Matter Perfect, the End, and the Occaſion moſt Divine and Glorious!

IT would ſeem a ſtrange Paradox to ſay, That Almighty Power could not exiſt without Infinite Wiſdom; but it

infinitely true: For the Wiſdom and Power of GOD are one. No Blind Power can be Almighty, becauſe it cannot do all that is Excellent. That Power would without Wiſdom be Blind, is as evident as the Sun, the want of that being as great an impediment to its Operations, as the lack of Eyes is to a Man upon Earth: which Eclipſeth and darkneth his Power, that he cannot perform thoſe excellent Works, to which Light is neceſſary. There is no Blind Power in GOD, and therefore no Power diſtinct from his [illegible]. *By his Wiſdom he made the Heavens, by his Underſtanding he eſtabliſhed the Earth, by his Knowledge the depths are broken up, and the Clouds drop down the Dew.* Wiſdom is the Tree of Life, which beareth all the Fruits of Immortality and Honour. Inartificial Violence will never carry it: There is a Mark to be hit, [illegible] in every thing what is moſt fair and [illegible]ble. It may be miſs'd as much by ſhooting over it, as by falling ſhort of it. Naked Power cannot tell what to propoſe as its Aim and Object. Only that which is able to contrive, is able to effect its Deſire, in the Work it conceiveth moſt

Prov. [illegible]

fit and excellent for its Power to perform.

IT is a ſtranger Paradox yet, That Power limited is Greater and more Effectual, than Power let looſe; for this importeth, that Power is more infinite when bounded, than Power in its utmoſt liberty. But that which ſolveth the Riddle, and removeth the Inconvenience, is our Aſſurance of this, That GOD can do nothing but what is Wiſe, and that his Wiſdom therefore is all his Power. And of this it followeth, That nothing is poſſible with GOD, but what is infinitely Excellent: for to do any thing leſs than the Beſt is unwiſe, and being ſo, is contrary to the Nature of Wiſdom which is his Power.

THE Will of GOD is his Wiſdom: By the meer Motion of his Will he Created all things, and therefore it is his Power: his Power and his Wiſdom meet in his Will and are both the ſame. By his Word he made the Worlds, and his Eternal Word is his Eternal Wiſdom.

ALL this I ſpeak [illegible]. It is the Office of Wiſdom to propoſe the moſt excellent End, and to produce it by the

moſt efficacious Means: And becauſe the Wiſdom of GOD will be found one with his Eternal *Moderation*.

THE utmoſt End of all that is aimed at, is indeed illimited: It is the Beſt and Greateſt Thing that infinite and Eternal Wiſdom could conceive: but being out of all meaſure High and Excellent, it includeth innumerable Varieties, that are ſhut up in bounds for their greater Perfection. Whereupon it followeth, that GOD hath attained a more excellent Effect, than if he had made any one Thing ſingly infinite.

HIS Love being Infinite and Eternal, in Exerciſing it ſelf in all its Works for its Objects welfare, became an infinite and eternal Act; which was not contented unleſs in all its Works, it added Art unto Power, and exerted its Wiſdom in all its Productions. Had it made one Infinite, ſome are of Opinion, it had exceeded it ſelf; at leaſt done all that was poſſible, both for it ſelf, and for its Object, and that one Infinite, being ſo Created, muſt be its only Object. For more than Infinite what can be? We are apt to think no Thing can be beſide. But others think GOD is infinitely more than what

what we conceive, while we think him Infinite; and that we infinitely wrong him, while we limit his Eſſence to one ſingle Infinity; Who is every way Infinite, in Himſelf, in all his Works, in all his Waies, in all his Counſels, in every one of his Perfections; He hath made every thing either Infinite, or better than ſo. For by variety of Effects he hath attained an End in the Beauty and Correſpondence of all his Productions, far more Amiable and Divine than any one Effect is capable of being. All Things by a kind of Temperance are made and ordered in Number, Weight and Meaſure, ſo that they give and receive a Beauty and Perfection every thing to, and from all the reſidue, of ineſtimable value, in relation to the Goodneſs and Love of their Creator.

I doubt not but GOD (would his Wiſdom have permitted ſuch a thing) could have made an Infinite Object. For wherever GOD is, he is able to Act; and his Omnipreſence is Infinite Wiſdom and Power; which infinite Infinity is able to exert it ſelf beyond all the bounds of Space in an infinite Manner all at once. If it ſo do, it cannot reſt in a leſs Attain-

ment, than one that anſwers the meaſu[illegible] of its Operation: if it did, that Atta[illegible] ment would be infinitely defective: F[illegible] infinite Wiſdom could certainly co[illegible] ceive one infinitely Better. But thi[illegible] will aver, that GOD hath wrought ab[illegible] dantly more, than if he had made a[illegible] one ſingle Effect of his Power infini[illegible] He hath wrought a Work that pleaſe[illegible] him infinitely Better, and ſo wil[illegible] pleaſe us, when we are Wiſe a[illegible] it.

HAD he made any one ſingle Infini[illegible] it would be either Corporeal, or Spiritual [illegible] [illegible] Omnipreſence to re[illegible] [illegible] infinite Ob[illegible] [illegible] But for th[illegible] [illegible] it is evide[illegible] that he hath attained a far greater and [illegible] End.

HAD he made an Infinite Object o[illegible] Spiritual Nature, it muſt be a Spirit en[illegible] [illegible] with Unlimited Power, to ſee hi[illegible] [illegible] and Eternity. And had [illegible] but only this, it is to be [illegible] Spectator would be di[illegible] [illegible] prepa[illegible] [illegible] GOD ſhould [illegible]

have glorified his Wiſdom and Goodneſs for its fruition.

IF you ſay, the Omnipreſence and Eternity of GOD had been filled with that Creature, it is evident that Spirits fill no Room, though they ſee all things: and that it had been much better if Objects had been prepared for its Enjoyment.

HAD he prepared any one Corporeal Object for the fruition of that Creature; any Corporeal Object if infinite in Dimenſions, would be wholly uſeleſs: nay pernicious and deſtructive: for it would exclude all other Beings to which it might be ſerviceable, out of place, and have nothing whereto to be beneficial.

IF you ſay it would be Beneficial to GOD, or to that Spectator, or that Intelligible Power, that Spirit for whom it was made: It is apparent that no Corporeal Being can be ſerviceable to a Spirit, but only by the Beauty of thoſe Services it performeth to other Corporeals, that are capable of receiving them: and that therefore all Corporeals muſt be limited and bounded for each others ſake. And for this Cauſe it is, that a Philoſophical Poet ſaid:

As in a Clock, 'tis hinder'd-Force doth bring
The Wheels to order'd Motion, by a Spring;
Which order'd Motion guides a ſteddy Hand
In uſeful ſort at Figures juſt to ſtand;
Which, were it not by Counter-ballance ſtaid,
The Fabrick quickly would aſide be laid
As wholly uſeleſs: So a Might too Great,
But well proportion'd, makes the World compleat.
Power well-bounded is more Great in Might,
Than if let looſe 'twere wholly Infinite.
He could have made an endleſs Sea by this,
But then it had not been a Sea of Bliſs;
A Sea that's bounded in a finite ſhore,
Is better far becauſe it is no more.
Should Waters endleſly exceed the Skies,
They'd drown the World, and all whate're we prize.
Had the bright Sun been Infinite, its Flame
Had burnt the World, and quite conſum'd the ſame.
That Flame would yield no ſplendor to the Sight,
'Twould be but Darkneſs though 'twere Infinite.
One Star made Infinite would all exclude,
An Earth made Infinite could ne're be view'd.
But all being bounded for each others ſake,
He bounding all did all moſt uſeful make,
And which is beſt, in Profit and Delight,
Though not in Bulk, he made all Infinite.
He in his Wiſdom did their uſe extend,
By all, to all the World from End to End.

In

In all Things, all Things ſervice do to all:
And thus a Sand is Endleſs, though moſt ſmall.
And every Thing is truly Infinite,
In its Relation deep and exquiſite.

THIS is the beſt way of accommodating things to the Service of each other, for the fruition of all Spectators.

MODERATION is not ſo called from Limiting and Reſtraining, but from Moderating and Ruling. If Reaſon require that a Thing ſhould be Great, it is the part of Temperance to make it ſo. Where Reaſon requires it is a point of Moderation to enlarge and extend Power: Nay to ſtretch it out to the utmoſt of its Capacity if Wiſdom order it, is but equal. To moderate Almighty Power is to limit or extend it, as Reaſon requires. Reaſon requires that it ſhould be ſo limited and extended, as moſt tends to the perfection of the Univerſe.

IF it be more Wiſe, and more tends to the perfection of the Univerſe, that Millions of Infinite Spirits ſhould be Created, and every one of them be made infinite in Underſtanding, it ſhall be done: If not, Temperance forbears.

If

If Sands and Atoms tend more to the perfection of the World than Angels, there where they do ſo, Sands and Atoms ſhall be made, and Angels there where they tend more to the perfection of the World. So that every thing is beſt in its proper place. Were there no Sands or Atoms there would be no *Univerſe*: For the Earth, the Sea, the Skie, the Air, all Bodies conſiſt of theſe, either united or divided. If they had been left unmade, and Angels had been created in their Places, there had been no viſible World at all.

TO make Viſible Objects uſeful it was neceſſary to enſhrine ſome Spirits in Corporeal Bodies, and therefore to make ſuch Creatures as *Men*, that might ſee, and feel, and ſmell, and taſte, and hear, and eat and drink by their Bodies, and enjoy all the Pleaſures of the World by their Souls: And by their Souls moreover know the Original and End of all, underſtand the deſign of all, and be able to celebrate the Praiſes of the Creator. For by this means pure Eſſences abſtracted from all Corporeity might enjoy the World, while they delight in the glory of [illegible], and eſpecially in thoſe com-

compleat and amiable Creatures, for whom it was prepared.

IT was expedient alſo to make their Bodies finite, that they might converſe together: but their inward Intelligences of endleſs reach, that they might ſee the holy Angels, delight in them, and by their Love be delightful to them: that they might alſo be able to ſearch into the depth of all Things, and enjoy Eternity; Nay, that they might be fit Recipients for the infinite Bounty and Goodneſs of GOD, which is infinite in its Communications.

THAT they ſhould be ſubject to his Laws, and depend upon him, was neceſſary in like manner. For by that diſtinction an infinite difference was between him and them: that diſparity being laid in the foundation, though the benefits they receive are altogether infinite, the diſtance is ſtill the more infinite between them: for the greater the Bounty is, the deeper is the Obligation. The Love and Service they owe is infinite, and ſo is the Gratitude.

TO ſee all his Glory is to be able to admire it, and to adore it with infinite amazement and joy, which is to be compleatly

pleatly juſt unto it, and perfectly bleſſed.

There is but one thing more, wherein Almighty Power was by Wiſdom infinite to reſtrain it ſelf for the perfection of his Kingdom: And that is to create them free, that were made to enjoy it. Not to determine their Wills by a fatal Neceſſity, but to make their eſteem and fruition of GOD and his Works their duty, and to leave them to themſelves for the more free and voluntary diſcharge of their duty. For by that means, it would make them capable of Rewards and Puniſhments, in the Righteous diſtribution of which the nature and the glory of a Righteous Kingdom conſiſteth.

THUS did GOD by infinite Moderation, and by a ſublime and tranſcendent Temperance prepare his Kingdom, and make every Thing exquiſite in his whole Dominion, to the praiſe of his Glory, and the ſatisfaction of his infinite and Eternal Reaſon. The ſimilitude of which Reaſon being the Eſſence of the Soul, all theſe things fall out for our glory and ſatisfaction alſo.

NOW

NOW if GOD himſelf acquired all is Joyes by Temperance: and the glo- y of his Kingdom is wholly founded in is Moderation: We may hope that our loderation and Temperance in its place, ay accompliſh Wonders, and lead us to e fruition of his, by certain ſteps and egrees, like thoſe that are obſerved in e Womb towards Manhood, and in e School of our Childhood towards erfect Learning.

TOO much Rain, or too much Drought will produce a Famine: the arth is made fertile by a ſeaſonable ixture of Heat and Moiſture. Exceſs f Power may overwhelm, but modeation is that which perfecteth and bleſeth the Creation.

ALMIGHTY Power is carried far beond it ſelf, or really is made Almighty, by vertue of that Temperance, wherein Eternal Wiſdom is eternally Glorified.

IF any thing be wanting to the full demonſtration of the perfection of GODS Kingdom, it is the conſideration of his Delay: for we are apt to think, he might have made it Eternally before he did. But to this no other Anſwer is neceſſary

ceſſary (though many might be made) then that all Things were from all Eternity before his Eyes, and he ſaw the fitteſt Moments wherein to produce them, and judged it fit in his Wiſdom firſt to fill Eternity with his deliberations and Counſels, and then to beautifie Time with the execution of his Decrees. For were there no more to be ſaid but this, his Empire is eternal, becauſe all Poſſibilities, nay and all Impoſſibilities are ſubject to his Will. But if it be confeſſed that Eternity is an everlaſting Moment, infinite in duration, but permanent in all its parts, all Things paſt, preſent, and to come, are at once before him, and eternally together. Which is the true Reaſon, why Eternity is a ſtanding Object before the Eye of the Soul, and all its parts, being full of Beauty and Perfection, for ever to be enjoyed.

IF any man be diſpoſed to cavil further, and to urge, that GOD might at the very firſt have placed Angels and Men in the ſtate of Glory, the Reply is at hand: that GOD very well underſtandeth the beauty of Proportion, that Harmony and Symmetry ſprings from a variety of excellent Things in ſeveral

places

places, fitly anſwering to, and perfecting each other: that the ſtate of Trial, and the ſtate of Glory are ſo myſterious in their Relation, that neither without the other could be abſolutely perfect: Innumerable Beauties would be loſt, and many tranſcendent Vertues and Perfections be aboliſhed, with the eſtate of Trial, if that had been laid aſide, the continual appearance and effect of which is to enrich and beautifie the Kingdom of GOD everlaſtingly: That GOD loveth Man far more than if he had placed him in the Throne at firſt, and deſigneth more Glory and Perfection for him, than in that diſpenſation he could have been capable of: all which ſpringeth from the Reſtraint of his Power in ſome occaſions, that it might more fully be exerted in the perfection of the whole, and of all things that were poſſible to be made, might end in the Supream, and moſt abſolutely Magnified.

Therefore upon the whole Matter, we may conclude with *Solomon*, *Happy is the man that findeth Wiſdom, and the man that getteth Underſtanding. For the Merchandize of it is better than the Merchandize of Silver, and the Gain thereof than of*

fine Gold. She is more precious than Rubies; and all the things thou canſt deſire are not to be compared with her. Length of Daies is in her right hand, and in her left hand Riches and Honour. Her Waies are waies of Pleaſantneſs, and all her Paths are Peace. She is a Tree of Life to them that lay hold upon her, and happy is every one that retaineth her. The LORD by Wiſdom hath founded the Earth, by Underſtanding hath he eſtabliſhed the Heavens. My Son, let not them depart from thine Eyes: Keep ſound Wiſdom and Diſcretion. Wiſdom is the principal Thing: therefore get Wiſdom, and with all thy Getting get Underſtanding. For the ſame Wiſdom which created the World, is the only Light wherein it is enjoyed.

CHAP.

CHAP. XXIV.

Of Patience. Its Original. How GOD was the firſt Patient Perſon in the World. The Nature, and the Glory, and the bleſſed Effects of his Eternal Patience. The Reaſon and Deſign of all Calamities. Of Patience in Martyrdom. The extraordinary Reward of ordinary Patience in its meaneſt obſcurity.

PATIENCE is a Vertue of the Third eſtate; it belongs not to the eſtate of Innocence, becauſe in it there was no Affliction; nor to the eſtate of Miſery, becauſe in it there is no Vertue: but to the eſtate of Grace it appertains, becauſe it is an eſtate of Reconciliation, and an eſtate of Trials wherein Affliction and Vertue meet together. In the eſtate of Glory there is no Patience.

THIS is one of thoſe diſtaſtful Vertues, which GOD never intended. It received its bitterneſs from Sin, its life and beauty from GOD's Mercy. If we diſlike this Vertue we may thank our ſelves, for we made GOD firſt to endure

 its

it. And if all things are rightly weighed, no Creature is equal to GOD in Sufferings. We made it neceſſary for the Eternal GOD-HEAD to be Incarnate, and to ſuffer all the Incommodities of Life, and the bitter Torments of a bloody Death, that he might bear the Penance of our Sins, and deliver us from eternal Perdition.

THE Corporeal Sufferings of our Saviour are not comparable to the Afflictions of his Spirit. Nor are there any Sufferings or Loſſes ſo great as thoſe we caſt upon the GOD-HEAD. He infinitely hateth Sin, more than Death: and had rather be Crucified a thouſand times over, than that one Tranſgreſſion ſhould be brought into the World. Nothing is ſo quick and tender as Love, nothing ſo lively and ſenſible in reſenting. No loſs is comparable to that of Souls, nor any one ſo deeply concerned in the loſs, as GOD Almighty: No Calamity more piercing, than to ſee the Glory of his Works made Vain, to be bereaved of his Deſire, and fruſtrated of his End in the whole Creation. He had rather we ſhould give him the Blood of *Dragons*, or the cruel Venom of *Aſps*, to drink, than

than that we ſhould pollute our ſelves, or his Kingdom with a Sin. Nay it were better (if without a Sin it could be done) that the whole World ſhould be annihilated, than a Sin committed. For the World might be Created again with eaſe, and all that is in it be repaired with a word: but a Sin once committed, can never be undone; it will appear in its place throughout all Eternity. Yet [illegible] is ſo odious, and ſo infinitely oppoſite to the Holineſs of GOD, that no Gall or Wormwood is comparable thereunto. To ſee his Beloved blaſted, his Love deſpiſed, and his [illegible]; to ſee the moſt amiable Law in the World broken, his Kingdom laid waſte, and his Image defaced; to ſee all his Labour marred and ſpoiled, [illegible] ſhed, and his infinite Goodneſs abuſed and undervalued; all Obligations [illegible], and all Rewards prepared [illegible] is worſe than to ſee ones Palace on fire as ſoon as it is builded, ones Wife [illegible] with Leproſie, and ones only beloved Son run mad. For a Child to trample on his Fathers Bowels is nothing to comparison! He therefore that feels what he made GOD to endure, what Grea-

of *Sodom*, and Cluſters of *Gomorrah* [illegible] offered to his Teeth, how evil a thi[ng] and bitter it is, to forſake GOD, ho[w] the Scripture ſaith, *He was grieved at th[e] Heart*, when he ſaw the Corruption an[d] Impiety of the Earth; and how the Sor[-]row inflicted was ſo ſore, as to make hi[m] *repent that he had made Man* in th[e] World: he ſurely will be more con[-]cerned at the Evil he hath *done*, than a[t] any Evil he can otherwiſe *ſuffer*: and his Godly Sorrow (as *Moſes*'s Rod di[d] eat up all the Rods of the *Egyptians*) will devour all other Sorrows whatſoe[-]ver.

TO conſider that GOD was the fir[ſt] *Patient* Perſon in the World, muſt need[s] ſweeten the Bitterneſs of Patience, and make it acceptable unto us: to conſider that we alone brought it upon our ſelves, and may thank our ſelves for the folly o[f] its Introduction, muſt make us our o[wn] very Indignation againſt our ſelves con[-]tented to ſuffer, and in pure Juſtice, quietly to digeſt it: but to conſider yet further, that GOD, by bearing our Of[-]fences with Patience, took off the trou[-]ble of them from us, and by refuſing to [illegible]

pleaſure, in pouring it back again on our own heads, digeſted it ſo, as to turn our eternal Torments into tranſitory Woes, nay into his own Agonies and Pains on the Croſs: this will help our Reaſon to rejoyce at *our light Afflictions which are but for a moment*; eſpecially ſince they *work out for us a far more exceeding, and eternal weight of Glory.*

The firſt Impreſſion of that abomina[-]ble Miſchief, which occaſioned Patience in GOD, made it a Calamity, but not a Vertue. Deteſtation and Grief in them[-]ſelves are but Sufferings, and meer Suf[-]ferings have no Vertue, nor ſo much almoſt as Action in them. If his dete[-]ſtation and grief had broken out in Im[-]patience, we had all been deſtroyed: Anger and Fury had been poured down upon us. That which made it a Vertue was the great and mighty Continence, whereby it was kept in, and governed for all our Benefit. For it was full of Goodneſs, and Compaſſion, and Mercy, and Love; and that was indeed the vertue of Patience, in which ſo much Magnanimity and Government did ap[-]pear, ſo much Wiſdom and Stedfaſtneſs, and Immutability; and upon this vertue of

of that Act whereby he retained his diſpleaſure, the whole Kingdom of Grace, and the glory of his Mercy and Love, and the bleſſedneſs and exaltation of his Church is founded, it depended upon it, and from his Patience it proceeded.

PATIENCE then is that Vertue by which we behave our ſelves conſtantly and prudently in the midſt of Misfortunes and Troubles: That Vertue whereby we do not only forbear to break out in Murmurings and Repinings, or ſupport our ſelves from ſinking under Afflictions, or ſuppreſs our Diſcontentments, and refrain from Anger and Diſquiet; but whereby we retain our Wiſdom, and the goodneſs of our Mind, notwithſtanding all the Confuſions and Diſorders that would diſturb us, and demean our ſelves in a ſerene and honourable manner, ſurmounting the Pains and Calamities that trouble us, and that would otherwiſe overwhelm us. While we move in a quick and vigorous manner under our Burthen; and by a true Courage improve our Afflictions, and turn them into the *Spoils* of Invincible Reaſon.

IT

IT is an eaſie Obſervation, that Troublous Times are the Seaſons of Honour, and that a Warlike-Field is the Seed-Plot of great and Heroical Actions. Men that live in quiet and peaceful Ages, paſs through the World as inſenſibly as if they had all their daies been aſleep. Hazards, and Calamities, and Battles, and Victories fill the Annals with Wonder, and raiſe Great Men to an eminent degree of Fame and Glory. It is Saint *Chryſoſtoms* opinion, That a Man ſhews far greater Bravery, that grapples with a Diſeaſe, or ſurmounts his evil Fortune, or behaves himſelf with Courage in diſtreſs, bears the burning of his Houſe, or the loſs of his Goods, or the death of his Children with an equal Spirit, in the midſt of all Calamities retains his Integrity with Humility and Patience, and Bleſſes GOD, chearfully ſubmitting with Reſignation to his Will, and ſhews himſelf Conſtant in all Eſtates: then he that in the midſt of a proſperous Condition, buildeth Hoſpitals and Temples, ſhineth in the exerciſe of Bounty and Magnificence, and obligeth all the World without any other Expence than that of his Money. A *Pelican* that feeds her young

ones

ones with her Blood, is a more Nobl
Bird than an Eagle, that fills her Na
with *Rapine*, though taken from the Al
tar: For though that of a Sacrifice b
the more Sacred food, that of ones ow
Blood is more near and coſtly.

TIMES of Affliction are Seed-time
for a future Harveſt. *We are made per
fect through Sufferings:* though the Wa
be myſterious, and the Manner almo
incomprehenſible, whereby the Suffer
ings we endure conduce to our Perfecti
on. *Conſider the Patience of* Job, how
great a ſpectacle his Sufferings made him
to GOD, Angels, and Men, and how glo-
rious he became by his Patience to all
Generations.

THIS Vertue has an Appearance, by
reaſon of its Objects and Materials, ſo
croſs to its diſpoſition, that if any thing
be difficult in all Nature to be under-
ſtood, Patience is one, it being a thing
of the moſt deep and obſcure value.
Its Nature and Effect ſeem contrary to
each other. It raiſes a Man by depreſ-
ſing him, it elevates by overwhelming,
it honours by debaſing, it ſaves by killing
him. By making a Man little and no-
thing, it magnifies and exalts him. No
Act

Act of Love is attended with ſuch bleed-
ing Circumſtances as that of Cruel Re-
ſolution, in expoſing our ſelves to all
Calamities that can befal our Souls, for
our Beloved's ſake. It is the glory of
the good Shepheard that *He laies down
his life for the Sheep.* And for this very
Cauſe is our Saviour honoured by GOD
and Men, *becauſe being in the form of
GOD he made himſelf of no Reputation,
but took on himſelf the form of a Servant,*
and died the moſt curſed *Death of the
Croſs*, for the ſake of the World: *Where-
fore*, ſaith the Text (that is, *For which
very Cauſe*) *GOD alſo hath highly exalted
him, and given him a Name which is above
every Name, that at the Name of* JESUS
*every Knee ſhould bow, of things in the
Heaven, things in the Earth, and things
under the Earth.* Nor is this Gift of GOD
ſo purely Arbitrary, but that it has a
foundation in Nature. Angels and Men
do not bow their Knees only becauſe
they are commanded; but becauſe they
[illegible] Reaſon to incline them to bow their
Knees. There is ſom[illegible] our Sa-
[illegible] that
[illegible] The won-
[illegible] Love [illegible] loved us in
the

the Root, the Soul, and Glory of his Paſſion. It is wonderful as it made him willing to become Death, and Sin, and a Curſe for us. But the height of our Extaſie is in the Reality of his Paſſion, and in the full accompliſhment of all its Purpoſes.

IT is the Vertue of Love which is infuſed into Patience, and the chief Elixir of its Nature is founded in the Excellency of a Spirit that Suffers for anothers ſake. This therefore we ought ever to remember, That Patience when it is a Vertue ſprings from Love; and that this Love is chiefly towards GOD, and next that to our Neighbour. When we ſuffer any thing for *GOD's* ſake, or for our Neighbours good, we ſuffer in a Wiſe and Vertuous manner. And the Honour which follows ſuch a Suffering is the Crown of Glory which it ſhall for ever wear. It is a vain and inſipid thing to Suffer without loving *GOD* or Man. Love is a tranſcendent Excellence in every Duty, and muſt of neceſſity enter into the Nature of every Grace and Vertue. That which maketh the ſolid Benefit of Patience unknown, its Taſte ſo bitter and comfortleſs to Men, is its *Death*

Death in the ſeparation and abſence of its Soul [illegible] We Suffer, but Love not. Otherwiſe [illegible] Love to the Perſon for whoſe ſake we [illegible] der, is its own ſupport and comfort [illegible] makes the Action to be valu[illegible] infuſes a ſweetneſs into all the Afflictions [illegible] can make us endure: A Su[illegible] ble to the Welfare and Pleaſure [illegible] is either cauſed or ſecu[illegible] bject thereby. Our own growth in true approbation and eſteem of the Perſon we love, is the deſirable Greatneſs which we covet to attain, which can no ways be confirmed, and increaſed ſo perfectly, as by Suffering for him. For our Fidelity, Sincerity, Reality, Vigour, Life and Induſtry, can never be made ſo fair and apparent, as when we purſue our love, and are carried by it to the utmoſt extremities of Death and Miſery, and labour through all diſaſters, Perſecutions, and Calamities, to obey, and honour, and pleaſe, and glorifie the Object which in times of quiet we pretend to love. In an eaſie and proſperous Eſtate there is little difference between Friendſhip and Flattery: but he that ſticks firm in Calamity is a Friend indeed. The Trial of Love conſiſts

conſiſts in the difficulties it endures for its Beloved.

AND for this Cauſe it is, that GOD will expoſe us to ſo ſevere a Trial: himſelf ordaining ſome Trials in the beginning; but permitting more, when we brought them upon our ſelves: Many alſo he ſuffereth to come, which we daily bring upon our own heads by our own folly. Some he inflicteth perhaps himſelf, for the Chaſtiſement of our Sins, or the Medicine of our Souls, to abate our Confidence, and to excite our Care; to awaken us out of our Lethargy, and to quicken our ſence both of our Miſerable Condition, and our need of his Favour; to humble our Rebellion, to heal and purge our Corruptions, to moderate our Paſſions, to heighten our Penitence, to abate our Pride, to increaſe our Ardour in *Devotion* and Prayer; to make our ſubjection to, and dependance on him Clear; to ſtir us up to a more ſtrict Examination of our ſelves in our Thoughts, Words, and *Deeds*, leaſt ſome *Jonas* or other ſhould lie in the Ship, that continues the Tempeſt upon us; to enkindle our Compaſſion towards our afflicted Brethren, and to enflame us with more

perfect

perfect Zeal, and Love towards GOD; it is like Wormwood that imbitters the Nipple, to wean us from the World, and augment our deſire *to be diſſolved and to be with Chriſt*; to make us groan after our *Eternal Reſt*, and long for the *glorious Liberty of the Sons of GOD*. Sometimes he ſuffereth Tribulations and Trials to come upon us, by the Perverſeneſs of Men, who being left at Liberty in their dominion over the World, are the principal Authors of all the Troubles and diſorders in it. To know the ſeveral ſprings and ſources of Affliction is very expedient; for our Patience and Contentment much dependeth upon it. A confuſed Apprehenſion makes us blind, but a clear Sight diſtinguiſheth between the Will of *GOD*, and the Corruption of Nature; which in our ſelves and others is the principal Cauſe of all our diſturbances.

BE it by which of all theſe Occaſions it will, or for which of all theſe Ends it can befal us, it is evermore to increaſe our Conqueſt, and to make us like the King of Sufferings *pure* and *perfect*. And the Conſideration of Gods over-ruling Power and Providence therein, which

makes

makes all theſe Things work to togeth[illegible] for our good, begetteth a grateful A[illegible] miration in us as well as a ſence of [illegible] dependance on his Goodneſs, which [illegible] creaſeth the Fear of *GOD* in our Soul, [illegible] animates us with great Wonder, h[illegible] ſhould put his hand to touch the vile [illegible] evil Off-ſpring of our Sin, and [illegible] into Good, and make it to reſt in [illegible] Exaltation and Glory by his Wiſdom [illegible] Mercy.

Concerning *GOD*'s End in bringi[illegible] and permitting all theſe Evils, the Scr[illegible] pture is very frequent: It wa[illegible] one [illegible]
Job 7:17, *Job*'s Contemplations, *What is Man th[illegible]*
18. *thou ſhouldeſt magnifie him, and that th[illegible] ſhouldſt ſet thine Heart upon him, a[illegible] that thou ſhouldſt viſit him every Mo[illegible]ning and try him every Moment?* Man [illegible] magnified by his Trials. It was *David*['s]
Pſal. 11. 4, 5. Obſervation, *The LORD is in his h[illegible] Temple, the Lords Throne is in He[illegible] his Eyes behold, his Eye-lids try the Chi[illegible]dren of Men. The Lord trieth the Righ[illegible]teous; but the Wicked and him that lov[illegible] Violence his Soul hateth.* It was *Dan*[iel's]
Dan. 11. Propheſie, *And ſome of them of Under-*
35. *ſtanding ſhall fall, to try them, and to purg[illegible] and to make them White, even to the tim[illegible]*

the End. *GOD* himſelf expreſſeth [hi]s own Reſolution, *I will bring part of* Zech. 13. 9.
[th]em through the fire, and will refine them [as] Silver is refined, and try them as Gold [is] tried: They ſhall call on my Name and I [w]ill hear them; I will ſay, It is my People, [an]d they ſhall ſay, The LORD is my [G]OD.

THE meaning of all which places is, [n]ot as if *GOD* did ſtand in need of all [th]eſe Trials to know what is in us: for [h]e knoweth what is in Man from all E[t]ernity: before theſe Trials come he *[ſe]archeth the Heart, and trieth the Reins,* [a]nd diſcerneth the thoughts, and purpo[ſ]es of the Soul: He ſeeth every Inclina[t]ion in the ſeed, every Grace in the ſe[c]ret habit of the Mind, and every Ver[t]ue in the Root. They lie in the Seed, [b]ut yet he ſeeth a mighty difference be[t]ween quiet Habits, and effectual Ope[r]ations: for they differ as much as the Root and the Bloſſom, or the Bloſſom [a]nd the Fruit. For Vertues to lie aſleep [in t]he Soul, and for Vertues to be actu[all]y and fully perfected, is as great a [dif]ference, as for a Vine to be of a ge[ne]rous kind, and prone to bear, but to [re]main without Fruit; or for a Vine to

bring forth, and to be really laden wi
all the bunches of Grapes that beauti
it. The Excellency of its Nature
vain, if its Fruit be never brought
perfection. There is a Glory in t
Work which the ſilent Habit is uncap
ble of. It is the Life and Vigour of t
Exerciſe in which all the brightneſs co
ſiſteth. Even Diamonds in the Quar
are dull and dim, they receive not the
full luſtre and Price till they are cut a
poliſhed. *GOD* hath placed our Tr
in ſharp and bitter Atchievments, b
cauſe the Love that is expreſt in Agon
and Conflicts, acquires other kind
Beauties, that produce more violent a
ſtrong Effects in the Mind of the Spec
tor, and touch the Soul of the Belov
with more quick and feeling Compa
ons, than any Love expreſſed in E
and Pleaſure can pretend to. And ſi
all our Felicity conſiſts in the violence
Gods Love, his great and perfect Se
of our Beauty and Honour, his full
compleat delight and Complacency,
that which affecteth his Soul with mo
feeling and tender Reſentment, muſt
very dear and precious to us, becau
it maketh us more dear and precious
hi

him. We live in him more effectually, and feel our ſelves rooted in his Love, and crowned with his Complacency more abundantly, by how much the more his Affection bleedeth, and his Pity (which embalms Love) is ſtirred up to receive us. And therefore it is that St. Peter ſaith, *We are in Heavineſs for a Seaſon through manifold Temptations, that the Trial of our Faith being much more precious than of Gold that periſheth, though it be tried with Fire, might be found unto Praiſe, and Honour, and Glory at the Appearing of Jeſus Chriſt.* For as we have before obſerved, Love is more effeminate in a condition of Repoſe, where all is ſweet and eaſie to our ſelves: there can be no Fidelity, no Patience, no Fortitude, no actual Sacrificing of all our Contentments and Joyes to our Beloved; no Victory over Death, and Hell, and the Grave; no Self denial, no Endearments ſpringing from the ſame, no Prelation of our Object above our ſelves; no loſs of Honours, Riches, Liberties, and Lives for our Objects ſake; and the more of this is Actually done, the more of Neceſſity muſt be the following Joy of Glory. And for this Cauſe doth St. *Peter* further

1 Pet. 1. 6, 7.

 exhort

1 Pet. 4. 12, 13, 14. exhort us, *Beloved, think it not ſtrange concerning the fiery Trial which is to try you, as though ſome ſtrange thing happened unto you: But rejoyce, in as much as ye are Partakers of Chriſts Sufferings: that when his Glory is revealed, you may be glad alſo with exceeding Joy. If ye be reproached for the Name of Chriſt happy are ye, for the Spirit of Glory and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.*

THIS he ſpeaketh I confeſs of the Perſecutions, Impriſonments, and Flames of the Martyrs, that were Gods Friends, and the Champions of his Truth in the World, that in vindication of his Glory endured the Brunt, and received all the Arrows of his Enemies in their Boſom; but no Man has cauſe to be diſcouraged, For where the greatneſs of the Cauſe is wanting, and the apparent glory of the Conſequence unſeen, as for the moſt part it is in all our common and ordinary Afflictions; there to ſubmit to the Will of GOD, where there is ſo much Baſeneſs as in Poverty: in Sickneſs where there is ſo much Unprofitableneſs, in private Loſſes and Calamities where there is ſo much Obſcurity; meerly becauſe it is GODS pleaſure, and becauſe in other things he hath infinitely obliged us, and prepared infinite and eternal Joyes: this hath a peculiar Grace in its nature, that in ordinary occurrences makes our Patience more rare and extraordinary.

THERE are a thouſand things that may be ſaid on this Theme, which for brevity I muſt paſs: All I ſhall obſerve further is this, that as the Scriptures open the deſign of Patience, and unvail the face of its myſterious Nature, ſo doth Reaſon ſhew its invincible height and magnanimity. Patience is a Vertue whoſe element is in Miſeries: it owes its being to Pains and Calamities: were there no Miſeries there could be no Patience. Evils are its Play-fellows, it feeds upon Sorrows, thrives by Diſadvantages, grows rich by Poverties, it muſt needs ſurmount all Oppoſition, for the more it endures the greater it is. It is impoſſible for Calamity to hurt Patience: it is made perfect by Sufferings. The more Patient a man is, his Patience is the greater: and the greater his Patience is, the more ſtrong and mighty his Soul is. Nothing can quell him, or diſcourage, or overcome him, that is compleat in Patience.

ence. He dareth all things, becauſe he can endure them. All his Martial and Heroical Vertues are knit together in Patience. Fortitude it ſelf cannot win the field without it. The moſt valiant Souldier is but uſeleſs if he cannot endure Hunger and Cold, and Heat and Rain, the Incommodities of a March, and lying on the Ground. VVhile he that endures all things marches on, and gets into the Field where Fidelity, Love, and Loyalty are tried, and cannot be hinde ed from the full and perfect exercile of all theſe, becauſe he can bear any thing that is Evil, he can do any thing that is Good: He will fight the good fight with alacrity, and at laſt moſt certainly attain the Crown of Righteouſneſs, and the Kings favour.

CHAP. XXV.

e Cauſe of Meekneſs is Love. It reſpects the future beauty and perfection of its Object. It is the moſt ſupernatural of all the Vertues. The Reaſons and Grounds of this Vertue in the eſtate of Grace and Miſery. Its manifold Effects and Excellencies. Of the Meekneſs of Moſes *and* Joſeph.

MEEKNESS is a Vertue of the Third eſtate, as well as Patience. Paence regards Calamities, Meekneſs Vrongs. The Injuries that we receive om others are its proper Objects. It rings from Love, and tends to its Connuance and Preſervation. It hath mething peculiar in its nature because gives Immutability to Goodneſs, and akes our VVorth not to depend on her Mens Deſervings, but our own eſolutions. It is fed by Charity, and e a grateful Off ſpring of a Parent ſo niable, helps it in its greateſt extremity preſerve it from its extinction. For l Love by Nature dies into Diſtaſte,

when its Object hath offended : becau
Approbation which is the firſt ſtep to
ſteem, and Eſteem it ſelf which is a d
gree to Love, have no other Object b
ſomething that is Amiable and fit to
beloved. And again every thing that
diveſted of all its excellence, is commo
if not odious ; and loſt to our Affectio
till Meekneſs comes in to reſcue and fa
both our Love and it from its diſm
Period. Its End is the Recovery
what has offended, Hope and Poſſibili
are the foundation of its exerciſe, Pr
dence is the Guide by which it is co
ducted to the ſatisfaction of our deſi
in the reſtitution of Amity between
and our Adverſary.

WHERE there is no hope that th
Beauty of what we love may be regai
ed, Meekneſs hath loſt its *Vertue*, an
with that its *Exiſtence*. For if it be im
poſſible that an evil Perſon ſhould ev
be reclaimed, it is to no purpoſe to b
Meek. He that can never be delight
ful more, is utterly uſeleſs : Meekne
therefore which derives its ſolidity an
Power from its End, is in ſuch caſ
utterly aboliſhed. For this cauſe it
that we are to eſteem our Saviours Blood

th

he ground on which it ſtands : ſince all Nature without his Incarnation, Death, and Paſſion, could never reſtore a Sinner to the poſſibility of becoming Juſt and Amiable. This Vertue of Meekneſs reſpects the future beauty and perfection of an Object that is now deformed ; it muſt needs be of tranſcendent excellency, ſince the practice of Meekneſs is acquired by the price of our Saviours Blood, and the firſt ſtep to its exerciſe did coſt the death of the Eternal GOD.

IT is a tranſcendent Vertue, becauſe the Means of introducing it are wholy Supernatural. It carries us above all the Rules of Nature, above all the Principles of Reaſon, and in that is Supernatural. For by Nature we are to be Juſt and Good towards all that are Innocent, and kind to all thoſe to whom Kindneſs is due : but it is not by Nature either juſt or rational that we ſhould love any Creature that is Evil : and how GOD came to do it firſt is an infinite VVonder. Though now ſince *he hath firſt lov'd us* who are ſo vile, nothing is more natural than that we ſhould do as we are done unto, imitate him, and love thoſe whom

our

our Creatour loveth: With Pity and Be-nevolence at firſt, that we may hereafter do it, with full Complacency.

That Humane Nature is infinitely exalted by the Incarnation of the Son of GOD is confeſſed by all thoſe, that believe the Article of our Saviours Incarnation: that the Earth how baſe ſoever it ſeem is the Bride of Heaven, its own quiet, and the embraces of the Skies, that make it the Centre of all their Revolutions, ſufficiently demonſtrate; though few have obſerved that the Sun, and Moon, and Stars dance attendance to it, and cheriſh it with their Influences, while the Earthly Globe is crowned with the fruits of all their ſecret Endeavours. That the Angels deſire to look down into thoſe things which are done upon Earth, the very Scriptures witneſs; and yet for all this, it would ſeem a New Doctrine, to affirm, that there are Works done here upon Earth, that are by Nature above the Heavens. Yet all the Operations of the Holy Ghoſt, and all the Good Works of Holy Men, eſpecially the Meekneſs and Patience of the Saints, which are founded on the greateſt Miracle in all Eternity, the Love of GOD to Sinners,

ners, and his ſtupendious Humiliation d Paſſion for them, are ſet upon a gher Baſis than all Nature, except that the Deity, can afford unto us. Which ote I make for our greater encouragent to the works of Meekneſs. They e all in Nature like the effects of our viours Love to the greateſt Offendors. eaſon it ſelf is now exalted above all former heights, and there is reaſon ce our Saviours Death for the doing of at which no reaſon, before he deſigned forgive, and Die for us, could lead us do.

THAT GOD through the greatneſs f his Love may condeſcend to ſuch Ingnities as are infinitely unworthy of m, we ſee by the Examples of Kings nd Queens, and other high and delicate erſonages, that ſuffer their Children to lay with their Beards, and the Treſſes f their Hair; which other Perſons are not ſo much as approach, for the Reverence of their Majeſty. I have ftentimes admired at the mean Offices o which Parents ſtoop, and the familiar oldneſs they permit to their little ones, o play with their Scepters, and Crowns, nd Eyes, and Lips, with their Breaſts and

and Jewels, and ſometimes to pinch a
hurt, nay and to defile them too, be
unmindful of their State, and far fr
all Anger and Indignation. But the f
Pardon, and deſire of the Return of
cious and debauched Children, is a ne
er inſtance and reſemblance of GOD,
his gracious Diſpenſations, who ſuff
all Nature ſtill to attend us, though
continually prophane his Name, and
jure his eternal Goodneſs by our ma
fold Tranſgreſſions.

THIS Example of GOD, who die
for Sinners, in the Perſon of his Son, an
prayed for his Tormentors, in the ver
Act of their Cruelty and Rage again
him, ſhould prevail with us to eſtee
all thoſe whom he owneth for his Ch
dren, as our own Bowels, and to be
Meek and Condeſcending to all Man
kind, as Parents, are to their Childre
The Reaſons of which Duty are th
variouſly offered to our Conſiderati
on.

TO labour after theſe Principles only
that eſtabliſh our repoſe in the eſtate o
Bliſs and Innocency, is utterly imperti
nent to our preſent Condition.——

Were

e all the World a Paradice of Eaſe
'Twere eaſie then to live in Peace.
re all men Wiſe, Divine, and Innocent,
Juſt, Holy, Peaceful, and Content,
Kind, Loving, True, and alwaies Good,
As in the Golden-Age they ſtood;
'Twere eaſie then to live
ll Delight and Glory, full of Love,
Bleſt as the Angels are above.

t we ſuch Principles muſt now attain,
(If we true Bleſſedneſs would gain)
thoſe are, which will help to make us reign
Over Diſorders, Injuries,
Ingratitudes, Calamities,
Affronts, Oppreſſions, Slanders, Wrongs,
Lies, Angers, bitter Tongues,
reach of Malice muſt ſurmount, and quell
The very Rage, and Power of Hell.

NO Man but he that came down from
eaven, and gave his Apoſtles power to
andle Vipers, and drink any deadly
hing without harm, was able to reveal
e way of Peace and Felicity to Sinners.
e, and only he that made them able to
ample Satan under feet, and taught
hem how to vanquiſh all the Powers of
Dark-

Darkneſs, was worthy to make kno
this glorious myſtery of Patience a
Meekneſs, by which in deſpite of
the Corruptions and Violences in
World, the holy Soul of a quiet Ma
armed and prepared for all Aſſaults, a
ſo invironed with its own repoſe, tha
the midſt of Provocations it is undiſt
bed, and dwells as it were in a Sanc
ary of Peace within it ſelf, in a Parad
of Bliſs, while it is ſurrounded with
howlings of a terrible Wilderneſs. N
thing elſe can make us live happily
this World, for among ſo many Cau
of Anger and Diſtaſte, no man can li
well, but he that carries about hi
perpetual *Antidotes* and *Victories*.

THERE are two things abſolute
neceſſary to Felicity, outward *Securi*
and inward *Contentment*. Meekneſ
as it were the *Bulwark* of *Security*, wh
though it be as ſoft as *Wool*, is able wi
more ſucceſs to repel the violence of
Cannon-Bullet, than the rough tempe
of a *Stone-Wall*. *Contentment* ſpring
from the ſatisfaction of Deſire in the ſigh
and fruition of all Treaſures and Glori
And as the Sun is ſurrounded with i
own Light, the felicity of the Enjoy
me

ment becomes its own fortreſs and ſecu-
ty. For he that is throughly Happy,
as ſo much work to do in Contemplation
d Thanksgiving, that he cannot have
hile to be concerned with other mens
iſorders, he loves his Employment too
ell to be diſturbed, and will not allow
imſelf the thoughts of Revenge or An-
er.

IN two things Meekneſs is greatly
rofitable to a Mans ſelf, *Poſſeſſion* and
riumph. He that permits the Tumult
f the World to enter into his Soul, and
ffers the Temple of the Holy Ghoſt to
e defiled with Rage and Anger, makes
an *unfit* habitation for the Bleſſed Spi-
it. Doves will not dwell in *Pigeon-*
Houſes diſturbed, or haunted with Ver-
min: nor can Felicity be enjoyed but
by ſerene and quiet Thoughts that are
full of tranquillity. For *where Envying*
and Strife is, there is Confuſion and every
evil Work. But the Wiſdom that is from
above is firſt pure, then peaceable, gentle and
eaſie to be intreated, full of Mercy and good
Fruits. And the fruit of Righteouſneſs is
ſown in Peace of them that make Peace.
Which muſt of neceſſity precede fruiti-
on, as Triumph followeth.

WERE

WERE I for my life to interpret tha Text of our Saviour, *The Meek ſhall in herit the Earth*, I ſhould in the firſt plac ſay, that every Knowing man may en joy the beauty and glory of the whol World, and by ſweet Contemplation delight in all the abundance of Trea ſures and pleaſant Varieties that are her upon Earth, eſpecially ſince by the Or dinance of Nature all men are to be hi peculiar Treaſures. This he might do I ſay, did all men love him, and fill th World with Glory and Vertue. Bu ſince all is confounded by their perverſ neſs and diſorder, his Fruition is utterl loſt, unleſs he will forgive all Injuries and by the vertue of Meekneſs maintain the quiet of his own Soul in the midſt o their diſtempers. The Meek man is no fretted nor diſturbed, but may enjoy al Still: and the unſpeakable Joy which all the Glories of Gods Kingdom do af ford him, ſhall make him more meek and able alſo to pacifie, and rule, and heal the minds of his Enemies, and even by the love of Sinners to recover his Right, and ancient Fruitions.

TO be able to live at quiet, and enjoy the felicity of Heaven and Earth, notwithſtanding all the attempts of our Enemies, makes them mad when they ſee they cannot fret us, and ſo by Conſequence a greater Revenge is ſeated in Meekneſs than in Revenge it ſelf. For our Repoſe is their puniſhment and torment that hate us. Their vexation falleth on their own head, when they ſee they miſs of their aim, and cannot moleſt us: but it is a joy to ſee our ſelves ſeated in a throne of Repoſe, clean out of their reach; it breeds a kind of triumph and ovation in the Soul. The ſecret Conſcience of its own Power is a glory and ſatisfaction unimaginable.

HE that maſters his own Paſſion is maſter of anothers mans, and ſeldom falls into thoſe Broils and Inconveniencies that are the deſtruction of ungoverned and haſty Spirits. Which made *Solomon* to ſay, *He that is ſlow to Anger is better than the Mighty, and he that ruleth his Spirit, than he that taketh a City.*

HE that troubleth his own houſe ſhall inherit the Wind: he that is nice and TO exquiſite in exacting all Faults ſhall ne-

F [illegible] ver

ver be beloved. They are diſobliging, angry, teſty men that are hated; and the Revengful that do frequently fall into miſchief. But to be kind to the Unthankful and the Evil, and to deal with all men better than they deſerve, is the way to be beloved by the worſt of men, and admired by the beſt.

MEEKNESS is the retreat of Goodneſs, and the only force in the rear of Liberality. He that does one Injury after forty Kindneſſes, blots out the memory of all his Courteſies; and he that revenges an Injury ſeems to do one. For he that did the Wrong, ſeems innocent to himſelf, becauſe he felt it not; and ſeeming innocent takes the Revenge as an undeſerved Injury, and is loſt for ever. Now ſome Injuries we muſt expect from our beſt Friends, which are alwaies loſt for want of Meekneſs. So are all the Benefits we do, unleſs we will forgive as well as give. But an Injury forgiven is forgotten by him that did it, and the Friendſhip continues at the expence, and to the honour and comfort of the Pardoner, as if no Offence had ever been committed: Nay if afterwards he comes to ſee the Candor of his abuſed

Friend,

riend, he that did the Injury loves him etter than before, becauſe he pardoned e Wrong.

MEEKNESS as it preſerves Friendip between *two*, makes Goodneſs incible and unalterable in *one*. He ſhall ot be good long whoſe Goodneſs deendeth on others Merits. He is a iſerable weak man, that is of an Exeptious humor; he is a trouble to his wn fleſh, and ſubject to the power of very Waſp, whether he ſhall be good r no. He is quickly ſtopt in his *Careir* f Vertue, and eaſily turned out of the ay, that is apt to be infected with anohers Malice. He carries no Antidotes bout him, and for want of a Preſervaive, is in danger of the Contagion. Meekneſs is a means of the health of the oul: a Paſſionate man being all over re, is covered with hot and angry Boils, which cannot be touched.

IT preventeth much miſchief in Families. An occaſion of Anger is like a park of Fire, it is of great Conſequence where it falleth. If it falls into barrels f *Gunpowder*, it blows up the World; f into green Wood or watery places, it does no harm. Penitent Tears, and the

 ver-

verdure of Humility prevent ſuch flames and extinguiſh the quarrel. If *Wild-fire* be thrown, I will put it out with my foot, and not by throwing it back, give my Enemy the advantage of retorting it upon me. *A ſoft Anſwer pacifieth much Wrath*, but virulent Speeches are a fire-ball toſſed to and fro, of them that love Death.

BY Revenge a man at beſt can but preſerve himſelf, by killing his Enemy; but Meekneſs well managed, deſtroys the Enmity, preſerves the Perſon, and turns the Enemy into an excellent Friend.

MEEKNESS is not the way to Peace, and Repoſe, and Victory only, but to Honour and Glory. As it is the ſtrength, *it is the Glory of a man to paſs over a Tranſgreſſion:* He that is lightly angered is quickly loſt, and a fickle Friend is not worth a farthing. A ſtraw and a feather ſhall forfeit all the Obligations in the World, in ſome Tempers. Nay he that is Revengful, is a dangerous Perſon; and *with an Angry man thou ſhalt not go.* He has the Plague upon him and is prohibited Company. All this is diſhonourable. But a man that is a reſolved and ſtable

ſtable Friend, that cannot be alter'd, that will not change, though he be wronged, but forgive, and pity, and continue to ſerve and love his Friend, though he ſhews him ſome dirty Tricks; he that will ſurmount all by invincible Kindneſs, he is a ſolid and weighty Friend, a rare Treaſure, and exceeding precious. Neither my Errors nor Miſfortunes are able to change him that loveth me purely becauſe he will love me. When his Excellency is found out, he will more highly be eſteemed, not only by his Friend, but by all that ſee him, and note his Fidelity.

INJURIES well forgiven are the higheſt Obligations in the World: eſpecially if a man has been injured after many Benefits. A Friend that will ſo oblige, is more to be preferred than the Gold of *Ophir*.

MEEKNESS brings a man into reſpect with his Servants, and into power with his Neighbours. *Anger reſteth in the boſom of Fools*, but Meekneſs hath alwaies this advantage, it is attended with Wiſdom, and other Vertues, as Goodneſs and Courage. A man that is prudent in Affairs, and zealous of Good Works,

faithful in retaining Secrets, and ſo fu
of Love, that he is prone to do all ma
ner of Good with induſtry, and is cou
ragious to expoſe himſelf to any Ha
zard, for the benefit of his Neighbour
ſhall keep his Servants in awe, and yet b
beloved of them: He ſhall be able to d
among his Neighbours what he pleaſeth
He ſhall when known well, become th
Father of all their Families, they will e
truſt their Wives and Children in h
hands, as I have often experienced
their Gold, their Bonds, their Souls, the
Affairs, their Lives, their Secrets, Houſe
Liberties, and Lands; and be glad o
ſuch a Friend in whom to be ſafe, and b
whom to be aſſiſted. But though yo
have all the Vertues in the World, th
way to the uſe of them is blockt u
without Meekneſs: for your Neighbou
are few of them Wiſe, or Good; and
you will be provoked by Injuries, yo
will upon forty occaſions ſo diſtaſ
them, that they will never truſt you
You will look as like a Trifle, a Knav
or a Fool, as one of them; and be
very a Mad man. He that will not d
good but to deſerving Perſons, ſhall fi
very few to do good to. For he tha
no

not be acquainted with Good men, and from doing good to others he excludes himſelf. But if all his other Vertues are beautified by Meekneſs, ſuch a man will be like an Angel, and live above all his Neighbours, as if he were in Heaven. So that Meekneſs is his real exaltation. And this made our Saviour to cull out that Bleſſing for the Meek, *The Meek ſhall inherit the Earth.* Even here upon Earth the Meek are they that are moſt bleſſed.

TO do good to an innocent Perſon is Humane, but to be kind and bountiful to a man, after he has been Injurious, is Divine. *Philanthus* gave Laws and Countries to the *Parthenians*, and was diſgraced and baniſhed: But he did them good after the Injury, and was made their God, as *Juſtine* recordeth.

THE very nature of the Work encourageth us to its exerciſe, because it is GOD-like, and truly Bleſſed. But there are many other Conſiderations moving us unto it.

Mankind is ſick, the World diſtemper'd lies,
Oppreſt with Sins and Miſeries.
Their Sins are Woes; a long corrupted Train
Of Poyſon, drawn from Adam's *vein,*
Stains all his Seed, and all his Kin
Are one Diſeaſe of Life within.
They all torment themſelves!
The World's one Bedlam, *or a greater Cave*
Of Mad-men, that do alwaies rave.

The Wiſe and Good like kind Phyſicians are,
That ſtrive to heal them by their Care.
They Phyſick, and their Learning calmly uſe,
Although the Patient them abuſe.
For ſince the Sickneſs is (they find)
A ſad Diſtemper of the Mind;
All railings they impute,
All Injuries, unto the ſore Diſeaſe,
They are expreſly come to eaſe!

If we would to the Worlds diſtemper'd Mind
Impute the Rage which there we find,
We might, even in the midſt of all our Foes,
Enjoy and feel a ſweet Repoſe.
Might pity all the Griefs we ſee,
Anointing every Malady
With precious Oyl and Balm;
And while our ſelves are Calm, our Art improve
To reſcue them, and ſhew our Love.

Bu

But let's not fondly our own ſelves beguile;
If we Revile 'cauſe they Revile,
Our ſelves infected with their ſore Diſeaſe,
Need others Helps to give us eaſe.
For we more Mad then they remain,
Need to be cut, and need a Chain
Far more than they. Our Brain
Is craz'd; and if we put our Wit to theirs,
We may be juſtly made their Heirs.

But while with open eyes we clearly ſee
The brightneſs of his Majeſty;
While all the World, by Sin to Satan ſold,
In daily Wickedneſs grows old,
Men in Chains of Darkneſs lye,
In Bondage and Iniquity,
And pierce and grieve themſelves!
The diſmal Woes wherein they crawl, enhance
The Peace of our Inheritance.

We wonder to behold our ſelves ſo nigh
To ſo much Sin and Miſery,
And yet to ſee our ſelves ſo ſafe from harm!
What Amulet, *what hidden Charm*
Could fortifie and raiſe the Soul
So far above them; and controul
Such fierce Malignity!
The brightneſs and the glory which we ſee
Is made a greater Myſtery.

And

And while we feel how much our GOD doth love
The Peace of Sinners, how much move,
And ſue, and thirſt, intreat, lament and grieve,
For all the Crimes in which they live,
And ſeek and wait, and call again,
And long to ſave them from the pain
Of Sin, from all their Woe!
With greater thirſt, as well as grief we try,
How to relieve their Miſery.

The life and ſplendour of Felicity,
Whoſe floods ſo overflowing be,
The ſtreams of Joy which round about his Throne
Enrich and fill each Holy One,
Are ſo abundant, that we can
Spare all, even all to any Man!
And have it all our ſelves!
Nay have the more! We long to make them ſee
The ſweetneſs of Felicity.

While we contemplate their Diſtreſſes, how,
Blind Wretches, they in bondage bow,
And tear and wound themſelves, and vex and groan,
And chafe and fret ſo near his Throne,
And know not what they ail, but lye
Tormented in their Miſery
(Like Mad-men that are blind)
In works of darkneſs nigh ſuch full Delight:
That they might find and ſee the ſight,

What

What would we give! that they might likewiſe ſee
The Glory of his Majeſty!
The joy and fulneſs of that high delight,
Whoſe Bleſſedneſs is infinite!
We would even ceaſe to live, to gain
Them from their miſery and pain,
And make them with us reign.
For they themſelves would be our greateſt Treaſures
When ſav'd, our own moſt Heavenly Pleaſures.

O holy JESUS *who didſt for us die,*
And on the Altar bleeding lie,
Bearing all Torment, pain, reproach and ſhame,
That we by vertue of the ſame,
Though enemies to GOD, might be
Redeem'd, and ſet at liberty.
As thou didſt us forgive,
So meekly let us Love to others ſhew,
And live in Heaven on Earth below!

Let's prize their Souls, and let them be our Gems,
Our Temples and our Diadems,
Our Brides, our Friends, our fellow-Members, Eyes
Hands, Hearts and Souls, our Victories,
And Spoils and Trophies, our own Joys!
Compar'd to Souls all elſe are Toys!
O JESUS *let them be*
Such unto us as they are unto thee
Veſſels of Glory and Felicity!

How

How will they love us, when they find our Care
Brought them all thither where they are!
When they conceive, what terrour 'tis to dwell
In all the puniſhments of Hell:
And in a lively manner ſee,
O Chriſt, eternal Joyes in thee!
How will they all delight
In praiſing thee for us, with all their might,
How ſweet a Grace, how infinite!

WHEN we underſtand the perfectio of the Love of GOD, the excellenc of immortal Souls, the price and valu of our Saviours Blood, the miſery of Sin and the malady of diſtemper'd Natur the danger of Hell, and the Joyes which our foreſt Enemies are capable the Obligations that lie on our ſelves and the peace and bleſſedneſs of ſo ſwee a Duty. Compaſſion it ſelf will mel us into Meekneſs, and the wiſdom o knowing theſe great things will make i as natural to us as Enjoyment it ſelf, a ſweet and eaſie as it is to live and breath It will ſeem the harſheſt and moſt u natural thing in the World to forbear ſo fair, ſo juſt, ſo reaſonable, ſo divine a Duty.

NOR

NOR is it a ſmall comfort, that the ore vile our Enemies are, the more rice and luſtre is ſet upon our Actions. ur Goodneſs is made by their Evil, the ore eminent and conſpicuous, we im- rove their Injuries and turn them into enefits, we make a Vertue of Neceſſity, d turn their Vices into Graces, make em appear more abominable and vile they continue obſtinate; and the reater their Perverſneſs is, the more eat and honourable is our Vertue. It as the praiſe of *Moſes*, that *the Man Moſes was the Meekeſt man upon all the Earth*, yet one paſſionate expreſſion loſt im ſo much in the eſteem of GOD, at it hindered his entrance into the and of *Canaan*. How great an In- rument he was nevertheleſs in the Conduct and Felicity of the *Jews*, and ow much he profited the whole Nation y his Meekneſs Sacred ſtory does re- cord. How *Joſeph* alſo dealt with his Brethren, how he ſaved all the Family f *Iſrael* in the Root by his Meekneſs, nd by Meekneſs purchaſed an everla- ſting Name of Glory and Renown, all Chriſtian Ages and Nations underſtand, where his Praiſes are celebrated to this day:

day: And the benefit thereof is ſprea[d] abroad, and propagated throughout a[ll] Generations for evermore.

CHAP. XXVI.

Humility is the baſis of all Vertue and Fe-licity, in all Eſtates, and for ever to be exerciſed. As Pride does alienate the Soul from GOD, Humility unites it to him in Adoration and Amity. It makes infinite Bleſſedneſs infinitely greater, is agreeable to the Truth of our Condition, and leads us through a dark and myſteri-ous way to Glory.

MEEKNESS reſpecteth others faults, Humility and Penitence our own. But Humility is more large than Peni-tence, and is a diſtinct Affection of ano-ther nature. Penitence is an exerciſe of the Affection of Sorrow, and that only for Sin. Humility is an acknowledg-ment of all our Vileneſs; it reſpects our Original out of nothing as well as our Guilt, our Weakneſs and Unworthineſs, ou[r]

dependance upon anothers Will, our [...]ht and Obligation, the duty of Obe-[die]nce and Allegiance which we owe, [an]d all the naked Truth of our Condi-[tio]n. It confeſſeth our homage, and is [sen]ſible of our Smallneſs and Subjection. [Al]l that a man hath received it diſtin-[gui]ſheth from what he is of himſelf: [an]d its Fruits or Effects are ſuitable to [its] Nature. It is the Vertue by which [we] think baſely of our ſelves, and be-[ha]ve our ſelves in a lowly and ſubmiſſive [ma]nner. It makes us ſoft and pliant as [w]ax, ſuſceptible of any form that ſhall [be] impoſed on us by our Benefactour, and [pr]one to Gratitude. It is accompanied [wi]th a high and mighty ſence of Bene-[fit]s received, and made Noble by the [Ho]nour which it inclines us to return to [G]OD and Man for all the goodneſs [w]hich they ſhew unto us. It is of incom-[pa]rable uſe in our Felicity, becauſe it [ma]gnifies our eſteem of all our happineſs [an]d glory.

IT is not through Ignorance, or want [of] good Will, that we ſpeak nothing of [V]ices, the woful deformity of which be-[in]g expoſed to view, near it the excellence [of] Vertue, would put a greater luſtre on all

all their brightneſs: but the abundan
of matter which Vertue it ſelf doth a
ford, forbids us to waſte our Time an
Paper in the deſcription of their Contr
ries. The glory of their nature bein
ſo full and perfect in it ſelf, that it nee
eth not the aid of thoſe additional Art
which labour to ſet off the dignity o
imperfect things by borrowed Commen
dations. And beſides this, the miſchie
and inconveniency of every Vice is
great and manifold, that it would re
quire a diſtinct and intire Volume t
unfold the deformity of their deſtructiv
nature, ſo fully as their baſeneſs and de
merit requires. It is ſufficient therefor
here to obſerve, that Pride is of all othe
things moſt odious to GOD; becauſe i
puffeth up the Soul with Self-conceit,
forgetful of its Original, void of a
Gratitude, and prone to Rebellion.
it not an odious and abominable thing
for a Creature that is nothing in himſel
to flie in his Creators face, and to uſur
a dominion over it ſelf to the apparen
wrong of its Soveraign Lord, to rob it
Benefactor of all the glory of his Boun
ty, to renounce and deny all dependance
on him, and to forſwear its homage an
alle

legiance, to aſcribe all its Glories to
ſelf, and abhor all ſence of honour and
atitude, to look upon it ſelf as the ſole
iginal and author of all its Greatneſs,
nd to be dazled ſo with the brightneſs
f its condition, as to forget the true
untain of it, the goodneſs and the love
f him that firſt raiſed him to all that
reaſure and Dominion: to dote on its
wn Perfections without any reflexion
n the Bounty of him that gave them!
ll this is to act a *Lie*, and to be guilty of
pparent Falſhood: It is as full of *Fraud*
nd *Injuſtice* as is poſſible: and as full
f *Folly* as it is of *Impiety*. For Pride
imeth at the utmoſt height of Eſteem
nd Honour; and is fed by its own beau-
y and glory: yet fooliſhly undermineth
nd blaſteth the Perſon it would advance
ith the greateſt baſeneſs and ſhame i-
aginable. it devours the Beauty which
ught to feed it, and deſtroies the Glo-
y in which it delighteth. The higher,
he greater, the more perfectly glorious
nd bleſſed the Perſon is that is exalted,
he Ingratitude (which is the dregs of
aſeneſs) is the more black and horrid,
nd provokes the greater deteſtation.
t forfeits and renounces all the Delight

which the goodneſs of its Lord and Be-
nefactor affordeth, it cuts off the Soul
like a branch from the root that gave it
life and verdure, it tends all to diviſion,
alienation and enmity, it turns that Com-
placency, which is its only bliſs, into
wrath and indignation: And whereas it
delights in nothing more than appearing
highly amiable in the eyes of all Specta-
tors, it falleth into contempt and extream
diſgrace before all the Creatures in Hea-
ven and Earth, that look upon it, and
behold its Unworthineſs. No Toad hath
ſo much deformity, or poyſon, or malig-
nity as Pride, in its nature. It is the ruine
of all that is great, and turns the bright-
eſt of the Seraphims into the moſt abomi-
nable of Devils.

NOW if Pride be ſo pernicious, and
be by nature (though a meer Phantaſie)
ſo deſtructive: what ſhall Humility be,
which is full of truth and reality! How
forcible, how divine, how amiable, how
full of truth, how bright and glorious,
how ſolid and real, how agreeable to all
Objects, how void of errour and diſpari-
ty, how juſt and reaſonable, how wiſe
and holy, how deep, how righteous, how
good and profitable, how mightily prone
to

exalt us in the eſteem of GOD and
an! How agreeable to all its Cauſes
d Ends, how fit and ſuitable to all the
rcumſtances of Mans Condition! I
ed not ſay more: It bears its own evi-
ence, and carries Cauſes in it that will
ſtifie our Saviours words, *He that hum-
eth himſelf ſhall be exalted.* He that is
uffed up has but a counterfeit glory,
t Humility is full of ſolid glory. Its
eauty is ſo amiable that there is no end
f counting its proportions and excel-
ncies. The Wiſe man that ſaw into
e nature of all things very clearly, ſaid
ng before our Saviour was born, *Pride
eth before a fall, but before Honour is Hu-
ility.* He that exalteth himſelf muſt
eeds be humbled, becauſe the Colours
e envenomed wherewith he painteth
is face, which in a little time is diſcer-
ed, and at the very firſt inſtant the
ainting begins to turn into a Can-
er.

THE *Amiableneſs* of Humility ap-
eareth by its *Excellency*; on theſe two
e greatneſs of its beauty and ſucceſs is
ounded. It is ſo agreeable to all the
rinciples of Nature, and Grace, and
Glory, to all the deſires of Angels and

Men,

Men, to all the deſigns of GOD himſe
and to all the intereſts and concerns
the Soul, that it cannot but be the mo
advantagious Vertue in the whol
World. It is ſtrange that a man ſhou
look with the ſame Eye upon two O
jects ſo infinitely diſtant and differe
from each other. But at the ſame tim
he ſeeth GOD and Nothing, Heaven a
Earth, eternal Love and Duſt to be h
Original. Self-love and Juſtice, W
dom and Goodneſs, Joy and Gratitud
have the ſame Objects, but look up
them in a ſeveral manner; and are ver
differently affected with them. Hum
lity regards all Objects high and lo
Good and Evil: but with a peculiar r
mark and notice of its own. It takes the
in in another light, and diſcerns them
with another kind of ſence. It is in ſom
manner the taſte of the Soul. The
Truth appeareth to the eye of Know
ledge, their Goodneſs is apprehende
by the life of Love, the perfection
their ſerviceableneſs to the moſt perfe
End is diſcerned by Wiſdom, the bene
which all Spectators receive is the deligh
of Goodneſs, the incomprehenſibl
depth and myſterious intricacy of the
fram

ame and nature is the peculiar Object
our Wonder and Curioſity: they
elp our Faith as they ſhew a Deity, and
e truth of all Religion and Bleſſedneſs.
s they are the gifts of GOD they are
e provocations of Gratitude, and as
ey are aggravations of Sin they are
ſpected by Repentance. As they are
e means of our Glory, and our proper
reaſures, they are the Objects of Con-
tment; but Humility looks upon them
relation to its Unworthineſs, compares
em with it ſelf and its own deſerts, and
dmires the diſproportion that is be-
veen them. It uſeth them all as grounds
f a deeper and profounder Lowneſs in
e eſteem which it ought to have of it
lf, and as the incentives to Love and
ratitude; which it paies in the depth of
more profound Acknowledgment and
doration.

THIS habit or affection of the Soul is
ot inconſiſtent with its Joy and Glory
s by ſome fooliſh people, that are by
gnorance and Errors far from GOD, is
enerally ſuppoſed) but highly condu-
ve and ſubſervient to its perfection. It
ives us the tendereſt and greateſt ſence;
paſſeth *thorow* all things, embraceth

the *Poles*, and toucheth all *Extreams*
gether. The *Centre* it ſelf is but
middle of its profundity: it hath a
dir beneath it, a lower point in anoth
Heaven, on the other ſide oppoſite to
Zenith. In its own depth it contain
all the height of Felicity and Glory;
doubles all by a myſtery in Nature.
is like a Mirror lying on the ground w
its face upwards: All the height abo
increaſeth the depth of its Beauty wi
in, nay turneth into a new depth, an
feriour Heaven is in the glaſs it ſelf:
the bottom of which we ſee the Sk
though it be not tranſplanted, remov
thither. Humility is the fitteſt Glaſ
the *Divine* Greatneſs, and the fitt
Womb for the conception of all Feli
ty; for it hath a double Heaven. I
the way to full and perfect Sublimi
A man would little think, that by ſinki
into the Earth he ſhould come to He
ven. He doth not, but is buried, th
fixeth and abideth there. But if
pierceth through all the Rocks and M
nerals of the inferiour World, and pa
ſeth on to the end of his Journey in
ſtrait line downward, in the middle
his way he will find the Centre of Natu
an

d by going downward ſtill begin to
cend, when he is paſt the Centre;
rough many Obſtacles full of groſs and
terraneous Darkneſs, which ſeem to
fright and ſtifle the Soul, he will arrive
laſt to a new Light and Glory, room
d liberty, breathing-place and freſh-
among the *Antipodes*, and by paſſing
ſtill through thoſe inferiour Regions
at are under his feet, but over the head
thoſe that are beneath him, finally
me to another Skie, penetrate that,
d leaving it behind him ſink down in-
the depth of all Immenſity. This he
nnot do in his Body, becauſe it is groſs
d dull, and heavy and confined: but
y a Thought in his Soul he may, be-
auſe it is ſubtile, quick, aiery, free, and
finite; Nothing can ſtop or exclude
, oppreſs or ſtifle it. This local de-
cent through all the inferiour Space and
mmenſity, though it brings us to GOD,
nd his Throne, and another Heaven full
f Joyes and Angels, on the other ſide
he World; yet is it but a real Emblem
f the more ſpiritual and myſterious
ight of Humility in the mind. We all
now that the way to Heaven is through
Death and the Grave, beyond which we

 come

come to another Life, in Eternity : b
how to accommodate this to the buſine
of Humility, few underſtand. By th
Vertue we are inclined to deſpiſe ou
ſelves, and to leave all the gariſh Orn
ments of Earthly bliſs, to diveſt ou
ſelves of the ſplendors of Tempor
proſperity, and to ſubmit to all Afflicti
ons, Contempts and Miſeries, that a goo
Cauſe can bring upon us. In the eyes o
other men we are beneath their feet, an
ſo we are in our own, till we are gone
little further: but on the other ſide o
all this Baſeneſs, we find a better Life i
Communion with the Deity. *Foraſmuc*
then, ſaith St. *Peter, as Chriſt hath ſuffere*
1 Pet. 4. 1, &c. *for us in the fleſh, arm your ſelves likewiſ*
with the ſame mind: for he that hath ſuf
fered in the fleſh hath ceaſed from ſin: Tha
he no longer ſhould live the reſt of his tim
in the fleſh, to the luſts of Men, but to th
will of GOD. *For the time paſt of our lif*
may ſuffice us to have wrought the will o
the Gentiles, when we walked in Laſcivi
ouſneſs, Luſts, Exceſs of Wine, Revellings,
Banquetings, and abominable Idolatries;
wherein they think it ſtrange that ye run
not with them to the ſame exceſs of Riot.
There is a motion from Vice to Vertue,
and

nd from one degree of Grace to ano-
her: by which we leave the phantaſtick
World, with all its Shews and Gaude-
ies; and through many Afflictions and
Perſecutions, come to the real and ſolid
World of Bliſs and Glory.

WHAT hand Humility has in leading us through all Afflictions, and in facilitating the way of Preſſure and Calamity, I need not obſerve; I ſhall note the Errour which men incur, by their Wearineſs and Haſte; who becauſe they do not immediately ſee the Bliſs of Humility and Patience, if they do not curſe, yet they boggle at all Calamity. Theſe men ought to be informed, that the middle of the Way is not the place of Reſt and Perfection. They muſt paſs thorow all theſe things to the further Regions of Clarity and Glory. Men are not to ſtick in Calamities themſelves: but if Humility lead them to ſuffer all Indignities with Patience, it muſt lead them further to the bottom of their eſtate and condition; to the true light, and to the clear and perfect ſight of their own Vileneſs: In which they ſhall ſee their Original, their Miſery, their Sin, their Glory; their GOD and themſelves, their

their Bliſs and their Forfeiture, their Recovery and their Saviour, their Hope and Deſpair, their Obligations in the height of eternal Love and Bounty, and their ſhame and confuſion in the depth of their Apoſtaſie and Ingratitude; their infinite demerit, and GODS infinite Mercy; the riches of free Grace, and their own Unworthineſs: And in all theſe, *the length, and breadth, and depth, and height of the Love of GOD which paſſeth Knowledge, that they might be filled with all the Fulneſs of GOD.*

HUMILITY makes men capable of all Felicity. All deep Apprehenſions and great Reſentments, all extents and diſtances of things, all degrees of Grace and Vertue, all Circumſtances that increaſe the guilt of Sin, all Adorations, Proſtrations, Admirations, Debaſements, Thankſgivings, Praiſes, Exaltations, are founded in Humility. All the Fulneſs of all Eſtates, all Honour and Obedience, all Devotion and Worſhip, all the beauty of Innocence, all the deformity of Sin, all the danger of Hell, all the coſt of our Redemption, all the hatred of our Stupidity and Perverſeneſs, all the hope of Heaven, all our Penitence and Grief, all

all our Fear and Expectation, all our Love and all our Joy are contained in Humility: there they are expreſſed, there they are exerciſed: There they are enlarged, and beautified in like manner: There they grow deep, and ſerious, and infinite: there they become vigorous and ſtrong; there they are made ſubſtantial and eternal. All the Powers of the Soul are employed, extended and made perfect in this depth of Abyſſes. It is the baſis and foundation of all Vertue and Gratitude whatſoever. It is in ſome ſort the very fountain of Life and Felicity it ſelf. For as nothing is great but in compariſon of ſomewhat leſs; ſo nothing is ſweet but what is New and Eternal. All Life conſiſts in Motion and Change. The pleaſure of Acquiring is oftentimes as great, and perhaps alwaies greater than that of Enjoying. The long poſſeſſion of that which we have alwaies had, takes away the ſence, and maketh us dull: Old and Common things are leſs eſteemed, unleſs we rub up our Memories with ſome helps, to renew them and our ſences together. Gifts are alwaies ſweeter in the coming, than in the abiding with us. And if what I obſerve in the

the courſe of nature be of any forc
there is no poſſibility of enjoyment, a
leaſt no perfection in fruition, withou
ſome relation to the firſt Acquiſitio
Old things are apt to grow ſtale, an
their value to be neglected, by thei
continuance with us. I have noted i
often in the joy that young Heirs have
when they firſt come to their Eſtates, and
the great felicity which Lovers promiſe
to themſelves, and taſte alſo when they
meet together in the Marriage-bed. The
pleaſures of all which paſs off by de-
grees, not ſolely by reaſon of our dul-
neſs and ſtupidity, but far more from a
ſecret in the nature of things. For all
Delight ſprings from the ſatisfaction of
violent Deſire: when the deſire is for-
gotten, the delight is abated. All Plea-
ſure conſiſts in Activity and Motion:
While the Object ſtands ſtill, it ſeemeth
dead and idle. The ſence of our want
muſt be quick upon us to make the ſence
of our enjoyment perfect. The rapture
proceeds from the convenience between
us, the marvellous fitneſs that is in ſuch
Objects to ſatisfie our Capacities and In-
clinations. The miſery and vacuity muſt
needs be remembred to make that Con-
venience

venience *live*, and to inſpire a ſence of it
perpetually into us. The coming of a
Crown, and the joy of a Kingdom is far
more quick and powerful in the *ſurprize*
and novelty of the Glory, than in the
length of its Continuance. We perceive
it by the delight which Lovers taſte in
recounting their Adventures. The Na-
ture of the thing makes the *memory* of
their firſt Amours more pleaſant, than the
poſſeſſion of the laſt. There is an inſtinct
that carries us to the beginning of our
Lives. How do Old men even dote in-
to laviſh diſcourſes of the beginning of
their lives? The delight in telling their
old Stories is as great to themſelves as
wearisom to others. Even Kings them-
ſelves, would they give themſelves the
liberty of looking back, might enjoy
their Dominions with double luſtre, and
ſee and feel their former Reſentments,
and enrich their preſent Security with
them. All a mans Life put together con-
tributes a perfection to every part of it,
and the Memory of things paſt is the
moſt advantagious light of our preſent
Condition. Now all theſe ſparkles of
Joy, theſe accidental hints of Nature,
and little raies of Wiſdom, meet together
in

in Humility. For an Humble man condeſcendeth to look into his Wants, to reflect upon all his Vices, and all his Beginnings, with far deeper deſigns than is ordinarily done.

WE recount theſe ordinary diſcoveries of the inclination of Nature, becauſe Humility is (if I may ſo ſpeak) the Rendezvous of their perfection. All the ſtirrings of Grace and Nature, all the acts of GOD and the Soul, all his Condeſcenſions, and beginnings to advance us, all his Gifts at their firſt coming, all the depths and changes of our Condition, all our Deſires, all our primitive and virgin Joyes, the whole ſtory of our Creation, and Life, and Fall, and Redemption, in all the newneſs of its firſt appearance, all our Wants and Dangers, Exigencies and Extremities, all our Satisfactions and Delights are preſent together in our Humility; and are ſo infinitely near and preſent thereunto, ſo ſweet and vigorous in their mixture, ſo ſtrangely powerful in their influence, that they inſpire our Hearts, enter our Thoughts, and incorporate with our Souls, and are as near and ſweet, as our preſent condition, be it never ſo bleſſed:

All

All put together is far more ſweet than our preſent Condition, a great part of our felicity and glory is in it, while we take it in by our Conceptions here, and apply it to our Souls, in an humble manner; but it will be much more our felicity in Heaven. It is of ſo much concernment, that a Great Divine in our *Engliſh* Zion ſaid, *The greater part of our eternal happineſs will conſiſt in a grateful Recognition* (not of our Joyes to come, but) *of Benefits already received.*

Dr. Hammond.

NOW look into the office and work of Humility. I will not tell you how here upon Earth it ſhunneth all ſtrife and contention about Places; and all the Miſchiefs conſequent thereto; nor of the Unity, and Peace, and Honour it produceth. Theſe are all but Temporal Benefits. It has ten thouſand other Walks and Circuits, and periods of Revolution. I will tell you how it behaves it ſelf in Paradice and in Heaven.

HUMILITY by leading us to the bottom of our Condition, ſets our Original before our eyes, conſiders that eternal abyſs of Idleneſs and Vacuity out of which we were taken, that miracl by which we were made of Nothin

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How deſtitute we ſhould have been i
our ſelves had not GOD created th
World, had he not been pleaſed t
communicate himſelf and his Glory t
us. How weak and unable we were t
deviſe or deſire any Felicity, yet how in
finitely neceſſary the preparation of i
after we were created. How great ou
deſires and expectations were, how ſor
and urgent our wants and neceſſitie
how much we needed infinite Wiſdom
and almighty Power to fill Immenſity
with the omnipreſence of their Glory,
and to fill their omnipreſence with Ef
fects and Treaſures: How gracious and
good GOD was to do all this for us,
without our asking: and how juſtly
Pſal. 21. *Davids* rapture may be taken up by the
Soul, *The King ſhall joy in thy ſtrength,*
O Lord, and in thy Salvation how greatly
ſhall he rejoyce! Thou preventeſt him with
the bleſſings of Goodneſs, thou ſetteſt a
Crown of pure Gold on his head! His
glory is great in thy Salvation, Honour and
Majeſty haſt thou laid upon him. For thou
haſt made him moſt Bleſſed for ever; thou
haſt made him exceeding glad with thy
Countenance! We might have been
made, and put, in the condition of Toads,

who

ho are now created in the Image of
OD, have dominion over all his Works,
nd are made capable of all Eternity.
The infinite condeſcention of GOD is
he amazement of the Soul: The depth
f its low eſtate increaſeth the height of
s exaltation. All that it wanted in it
elf it findeth in the goodneſs of its Be-
efactour, and the joy of being ſo Be-
oved, is greater than that of having all
heſe things of our ſelves for ever. For
he Love of GOD alone, and his good-
eſs in Giving, is our laſt, and beſt, and
roper Felicity. Hereupon follows the
xtinction of all Envy, Regret, and Diſ-
ontentment; the ſacrificing of our ſelves,
he annihilating of our ſelves, the lowli-
eſs of our ſelves; And the Exaltation
f GOD, and the Adoration of GOD,
nd the Joy of adoring the Greateſt of
ll other; The Amity and Friendſhip be-
ween GOD and his Creature, the Uni-
y of both, and their happineſs for ever.
Without this Humility of looking into
he *bottom* of our firſt Condition, all this
s impoſſible: And for this cauſe is Hu-
ility an eternal Vertue, in all eſtates
or ever to be enjoyed (I might have
aid) exerciſed.

Gg THUS

THUS in the eſtate of Sin and Miſery, all the odiouſneſs of our Guilt, all our deſpair and deformity, all our ſhame and miſery, all the neceſſity of Hating GOD and being hated of him, comes before the eyes of an humble Soul, with all the mercies and condeſcenſions of eternal Love in the work of Redemption.

AND in the ſtate of Glory it ſelf all the particular Sins, Neglects, Rebellions, Apoſtaſies, and Villanies we committed againſt GOD after all his mercy and goodneſs in the Death of his Son; how infinitely baſe we were in deſpiſing all his Bounties and Glories; how infinitely thoſe Offences made us unworthy of Heaven, and the eternal Glory we now enjoy; how marvellous and incomparable his Love was, in purſuing us with ſo much Long ſuffering and Patience; how amiable he is, and how vile and unworthy we are in all this, it is the office of Humility to feel and ponder. Thus you ſee its work, and you may eaſily conjecture at its eternal Reward. All things are in it, in the utmoſt height and depth of Reſignation and Contentment, enjoyed.

I need not obſerve that ſweetneſs of Converſation, that Civility, and Curteſie, that ſprings from Humility. The Meek and Lowly are the ſame men: the Kind, and the Charitable, and the Affable and the good are all of them Humble, and ſo are all they that prefer others above themſelves, and render themſelves amiable by honouring their Inferiours, and giving place to their Equals. At leaſt they imitate Humility, as Complemental Courtiers do, for their advantage. And it is no ſmall token of its excellency, that the greateſt enemies of Humility and Vertue, are forced ſometimes to flie to it for ſuccour: as thoſe that well know they can never thrive, nor proſper in the World without Eſteem, nor gain Eſteem without covering their Vices under the maſk of Vertue. All the advantages and effects of this will be enjoyed eternally.

CHAP. XXVII.

That Contentment is a Vertue. Its Cauſes and its Ends: Its Impediments, Effects, and Advantages. The way to attain and ſecure Contentment.

THOUGH we have not named it, in our firſt diſtribution of Vertue into its ſeveral kinds, yet the commendation which Contentment hath in Scripture, imports it to be a Vertue: ſo does the difficulty of attaining it, and the great and mighty force it is of in our Lives and Converſations. *Having Food and Rayment*, ſaith the Apoſtle, *let us therewith be content: For Godlineſs with Contentment is great Gain.* Where he fitly noteth, that Godlineſs is the original of true Contentment, and that the Gain of ſo great a Vertue is ineſtimable. The truth is, it is impoſſible to be happy, or grateful without it. A diſcontented Mind is exceeding prone to be peeviſh and fretful, and throws a man into all the indecencies of Avarice, Ambition, Envy, Treaſon, Murther, Contention,

Tur-

Turbulency, Murmuring, Repining, Melancholy and Sowrneſs, Anger, Baſeneſs and Folly, into all the Malevolence and Miſery which can diſorder the Soul, or diſturb the World. Suſpicion, Unbelief, Enmity againſt GOD, Fear and Cowardice, Barrenneſs in good and praiſe-worthy Employments, Wearineſs and Complaint, hatred of Retirement, Spiritual Idleneſs and Ignorance are its Companions, followed by Debaucheries, and all the ſorts of vile and wicked Diverſions. For Man is an unwelcome Creature to himſelf till he can delight in his Condition, and while he hates to be alone, expoſeth himſelf to all kind of Miſchiefs and Temptations, becauſe he is an active Creature, and muſt be doing ſomething, either Good, or Evil.

TRUE Contentment is the full ſatiſfaction of a Knowing Mind. It is not a vain and empty Contentment, which is falſely ſo called, ſpringing from ſome one particular little ſatisfaction, that however Momentany it be, does for the preſent delight our Humour: but a long habit of ſolid Repoſe, after much ſtudy and ſerious Conſideration. It is not the ſlaviſh

and

and forced Contentment, which the Philoſophers among the *Heathen* did force upon themſelves; but a free and eaſie Mind attended with pleaſure, and naturally riſing from ones preſent Condition. It is not a moroſe and ſullen Contempt of all that is Good. That Negative Contentment, which paſt of Old for ſo great a Vertue, is not at all conducive to Felicity, but is a real Vice: for to be Content without cauſe, is to ſit down in our Imperfection: and to ſeek all ones Bliſs in ones ſelf alone, is to ſcorn all other Objects, even GOD himſelf and all the Creation. It is a high piece of Pride and Stiffneſs in a man, that renders him good for nothing, but makes him Arrogant and Preſumptuous in the midſt of his blindneſs, his own ſlave and his own Idol, a Tyrant over himſelf, and yet his only Deity. It makes a man to live without GOD in the World, and cuts him off from the Univerſe. It makes him incapable either of Obligation or Gratitude, his own Priſon and his own Tormentor. It ſhuts up the Soul in a Grave, and makes it to lead a living Death, and robs it of all its Objects. It mingles Nature and Vice in a confuſion, and makes

makes a man fight againſt Appetite and Reaſon. Certainly that Philoſopher has a hard taſk, that muſt fight againſt Reaſon, and trample under foot the eſſence of his Soul, to eſtabliſh his Felicity!

Contentment is a ſleepy thing!
If it in Death alone muſt die;
A quiet Mind is worſe than Poverty!
Unleſs it from Enjoyment ſpring!
That's Bleſſedneſs alone that makes a King!
Wherein the Joyes and Treaſures are ſo great,
They all the powers of the Soul employ,
And fill it with a Work compleat,
While it doth all enjoy.
True Joyes alone Contentment do inſpire,
Enrich Content, and make our Courage higher.
Content alone's a dead and ſilent Stone:
The real life of Bliſs
Is Glory reigning in a Throne,
Where all Enjoyment is
The Soul of Man is ſo inclin'd to ſee,
Without his Treaſures no mans Soul can be,
Nor reſt content Uncrown'd!
Deſire and Love
Muſt in the height of all their Rapture move,
Where there is true Felicity.

Employment is the very life and ground
Of Life it ſelf: whoſe pleaſant Motion is
The form of Bliſs:
All Bleſſedneſs a life with Glory Crown'd.
Life! Life is all: in its moſt full extent
Stretcht out to all things, and with all Content!

The only reaſon why a Wiſe and Holy man is ſatisfied with Food and Raiment, is becauſe he ſees himſelf made poſſeſſour of all Felicity, the image of the Deity, the great Object of his eternal Love, and in another way far more Divine and perfect, the Heir of the World, and of all Eternity. He knows very well, that if his honour be ſo great as to live in Communion with GOD in the fruition of all his Joyes, he may very well ſpare the foul and feeble Delights of men: And though the Law be not ſo ſevere, as to command him to be Content without Food and Raiment; yet if for GOD's ſake he ſhould by the wickedneſs of Men be bereaved of both, he may well be Patient, nay and die with glory. And this indeed is that which makes Contentment ſo great a Vertue. It has a powerful influence upon us in all Effects, to take off our Perplexity, Sollici-

tude and Care, and to adorn our lives with Liberty and Chearfulneſs, by which we become acceptable and admirable to the Sons of Men. It makes us prone to be Kind and Liberal, whereby we become Obliging and full of good Works. For it delivers us from all ſervile Fear, and gives us Courage and Confidence in GOD. For well may we dare to truſt him in ſuch little Matters, who has manifeſted his Friendſhip and Bounty in ſuch infinite good things, and made it impoſſible for us to be Miſerable, if we are pleaſing to him. An intelligent and full Contentment elevates the Soul above all the World, and makes it Angelical: it inſtills a Divine and Heavenly Nature, enflames the Soul with the love of GOD, and moves it to delight in *Devotion* and Prayer. The ſweetneſs of his Thoughts, and the beauty of his Object draws a Lover often into Solitudes. And a Royal Man in a ſtrange Country (eſpecially when he has heard tidings of his Fathers Death, and the devolving of his Crown and Throne on himſelf) deſires to be alone, that he may digeſt theſe Affairs in his Thoughts a little: He delights in being retired, becauſe he can find

find nothing worthy of himſelf in Co pany. Magnanimous Souls are abov Garlands and Shepherds: And there no greatneſs of Soul like that which pe fect Contentment inſpires.

BUT that which above all othe things makes me to note the Vertue o Contentment, is its great influence, e ficacy, and power in confirming ou Faith. For when I ſee the *Beauty* of Religion I know it to be *true.* Fo ſuch is its excellency, that if you remove it out of the World, all the things i Heaven and Earth will be to no purpoſe. The buſineſs of Religion is the Love of GOD, the Love of Angels and Men, and the due eſteem we owe to inferiour Creatures. Remove this Love, this Charity, this Due Eſteem, this delight that we ſhould take in all amiable Objects, Life and Pleaſure are extinguiſhed. I ſee Nature it ſelf teaching me Religion. And by the admirable Contexture of the Powers of my Soul, and their fitneſs for all Objects and Ends, by the incomparable Excellency of the Laws preſcribed, and the worthineſs and Beauty of all the Objects for which my power are prepared, ſee plainly, that I am infinitely

Belo-

loved: and that all the croſs and diſ-derly things, that are now upon Earth, e meer Corruptions and depravations Nature, which free Agents have let upon themſelves. All which ſince they e reducible to the Government of eaſon, and may by Wiſdom be impro-d to my higher happineſs, I am ſure am redeemed, and that there is ſome ernal Power that governs the World ith ſo much Goodneſs for my felicity, nce I my ſelf was not able to do it. hat all Ages are beautified by his Wiſ-om for my enjoyment I hope in like anner: nay I ſee it plainly. And of all heſe Joyes the Croſs of Chriſt is the oot and Centre.

I confeſs it is difficult to gain this high nd divine Contentment, becauſe its meaſure and value is infinite: Nay there re other cauſes both Temporal and Eternal that may ſeem to be impediments. One was a blemiſh which David did experience. *The proſperity of the Wicked.* They live in ſo much Splendour, Pomp, and Grandeur, have ſo much Reſpect and Reverence paid unto them, and reign as it were in the high Eſteem of all that are round about them in ſuch a manner, that

a Poor good man is hardly lookt u
among them. His condition ſeem
Servile, and he is little regarded. D
carried the Temptation far higher,
triumphed over it, *Pſal.* 73.1,&c. *T*
GOD is good to Iſrael, *even to ſuch a*
of a clean heart. But as for me my
were almoſt gone, my ſteps had well
ſlipt. For I was envious at the fool
when I ſaw the proſperity of the Wick
For all the day long have I been plag
and chaſtened every morning. Whet
it be through Nature, or its Corrupti
I cannot tell (at leaſt I will not ſtand
diſpute it) but it is ſomewhat grievo
to ſee men of the ſame mould with
ſelves ſo highly magnified, and our ſel
ſlighted, and unable to appear with
quality among them: becauſe the tr
Greatneſs of our Souls is hidden, oppr
ſed, and buried as it were in the Mea
neſs of our Condition. But yet we ha
excellent Company, *David* and the Pr
phets, *Chriſt* and his Apoſtles, and
the Martyrs, that are now ſo glorio
And if you pleaſe you may conſide
what theſe Great men do when the *ſ*
is over: We when we come *abroad* a
weak and deſpiſed, and they when the

ar

alone. A Vertuous man is Great with-
and glorious in his Retirements, is
oured alſo among men in Truth and
lity; the reſt make an outward ſhew,
are honoured in *Ceremony*. We are
epted in the eyes of GOD and his
y Angels, and they are condemned:
eir Life is a Dream, and ours is Eter-
. We expatiate over all the World
h infinite Joy and Pleaſure in our
iudes, and they are nothing when
y return to themſelves. That where-
he greateſt difficulty of all doth con-
, is the boundleſs deſire and ambition
the Soul, whereby we are tempted to
vy any thing that is above us, and for
er to be diſpleaſed unleſs our glory
d bleſſedneſs be Eternal; I do not
an Immortal only, but of everlaſting
tent, and infinite Beauty. We ſoar
the Beſt and higheſt of all that is poſ-
le: And unleſs in all Ages and King-
oms our Satisfaction be compleat, and
ur Pleaſure exquiſite; we are prone to
tormented with the perfection of our
eſires. But GOD having given him-
lf, and all his Kingdom and Glory to
, there is no room for Complaint. All
Power being glorified by his Wiſdom

and Goodneſs for our advancement, we need nothing but a clear ſight of the face of Truth, and a lively ſence of our Condition, to raviſh and tranſport us into Extaſies, and Praiſes.

THE happineſs of a Contented Spirit conſiſts not alone in the fruitions of its Bliſs, but in the fruits and effects it produceth in our Lives. It gives us many advantages over Sin, Temptation, Fear, Affliction, Poverty, Sickneſs, Death, and all other Caſualties to which we are obnoxious, by reaſon of our frail and fickle condition. But all theſe I ſhall paſs over, and only mention two, which are worth our care and deſire; *Security* and *Power*.

AS there is a vain and empty Contentment; ſo there is a raſh and fooliſh Security. For a man to wink at all Hazards to which he is expoſed, and without any conſideration of what may befal him, to give himſelf up to his eaſe and pleaſure, is as great a madneſs, as it is for a *General* environed with Enemies to ſleep without his *Guards*, or be totally negligent of his *Camp*, and his *Army*. But when he has Conquered all his Enemies, then to be filled with *Melan-*

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choly fears, and *Pannick* terrours, is as great a weakneſs, as a man of Worth can be capable of. Even in the midſt of them, when he has ſurveyed all their ſtrengths, and made full proviſion for their incurſions; he may take his reſt with liberty: provided he be moderate and wary in his proceedings. This laſt is our Condition. We muſt not live as if there were no Sickneſs and Death in the World. We muſt remember there are Calamities of every kind, and fortifie our ſelves with Principles and Reſolutions againſt them all, *put on the whole Armour of GOD*, which is called ſometimes *the Armour of Light*, and ſtand prepared for all Aſſaults whatſoever. When we have ſo done, as it is a terrible thing to be ſurprized, ſo it is a glorious thing with open eyes to ſee and know all the Evil that is in Death, Impriſonment, Perſecution, Shame and Poverty, Famine, Baniſhment, Pain and Torments: and yet to be ſecure in the midſt of our fruitions. There is a worthleſs, and there is a divine Security: It is a poor buſineſs for a man to be ſecure, that has nothing to loſe. A Beggar ſings upon the Road without any fear of Thieves. But to be

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full of Gold and Jewels, yet ſafe from danger; to be ſecure in a Palace of Delights; in the midſt of a Kingdom, and in the poſſeſſion of all its glory to reſt with ſafety, this is a valuable and ſweet Security, a ſafety enriched with ſolid Enjoyments, much more is it here upon Earth to have the bliſs and ſecurity of Angels. Among Wolves, and Tygers, and Bears and Dragons; among Thieves and Murtherers, Bloody Men and Devils; among Dead-mens Bones, and Graves and Sepulchres, when ſhowers of Arrows fall round about us, and Hell is beneath us; this is ſomething more than to be ſecure where no danger is near, no Calamity poſſible. It is a kind of triumph in Security, and hath a peculiar glory in it which the very ſecurity of Heaven is incapable of. And yet poor frail Man obnoxious and liable to all theſe deſtructions is ſafe among them all, when he is once gotten into the heart of GOD's Kingdom, and ſurrounded with Felicity. Its very Beauties are its Strengths. He knows himſelf beloved of the eternal GOD, and that the King of Terrors is but a diſguiſed Bug-Bear, a dark and doleful paſſage to the

the Ignorant, but to him a bright and tranſparent way to the King of Glory. This Bleſſedneſs is of a ſtable, incorruptible nature, which nothing can deſtroy. It digeſteth all kind of Evils, and turneth them into nouriſhment. There is a Wiſdom above us, and a Wiſdom within us, that maketh *all things work too together for good to them that love GOD*, and nothing is able to hurt us but our ſelves.

Now for Power which Felicity giveth: There is an intrinſick power in the enjoyment it ſelf, for which Felicity is to be admired: in compariſon of which all other Powers are but poor and feeble. To ſpeak with the tongue of Men and Angels, to move Mountains, or turn them into Gold, to raiſe the Dead, to command the Sun, are common things: The power of creating Worlds is but vain, without the power of enjoying them. All Honour, Pleaſure and Glory are ſhut up in Felicity. Had we a power of Creating and enjoying all Worlds, it were infinitely ſhort of the power of enjoying GOD, becauſe he is infinitely greater and higher than all. The Creating Power is ſuperfluous to us,

becauſe all is moſt exquiſite and perfect already. The fools Wiſhing Cap, and the Philoſophers Stone are but trifles: All things (that are not gold) are better than gold. Felicity giveth us the power of enjoying all, even GOD himſelf, all Angels and Men, and all Worlds, nay all their Riches, Splendors and Pomps in their places, which is the moſt amiable and deſirable, the moſt ſweet and profitable Power of all other.

BUT when we are Contented, there is another Power worth the having, which Felicity giveth us. It enables us to deſpiſe the Menaces and Angers of Men, it ſetteth us above their reach, and inſpires us with a comely boldneſs to dare to do any thing that is good, as well as with ability to dare to ſuffer any thing that is evil. He that is ſecure, and he that hath enough, is independant, and *bold as a Lion*: And beſides all this he has a certain luſtre in his Actions, that gives him authority and power over others, to intercede and prevail in his requeſts, to live in honour and good eſteem, and to make many ſubſervient to his beſt occaſions. He is great in Heaven, and whatever he asks of his eternal

Father in his Sons Name, with Wiſdom and Piety, ſhall not be denied him. He can touch the hearts of millions by his Fathers Mediation: *For the hearts of Kings are in the hands of the Lord, to turn them as the Rivers of water.* He made his people to be pitied of all them that carried them away Captive, and gave them favour in the ſight of the *Egyptians.* And this ſecret alone is of more value then we can well deſcribe.

To receive power from Heaven to be Vertuous, to delight in Vertue, to be irreſiſtible and invincible in the practice of it, is a very divine and glorious Priviledge. Felicity it ſelf is the fountain of this Power, and the knowledge of its greatneſs that which enflames us with the love of it. Felicity is excellent not only as it is the end of Vertue, but the encouragement of it. He that is Content has a great advantage above all other men, becauſe he moves with greater eaſe, and paſſeth through all difficulties with greater pleaſure. A general of an Army, that works with the Common Souldiers in the Trenches, does the ſame work, but with more honour and leſs labour. He is not ſervile in it as the reſt

are, but his pleaſure is to do it for all their encouragement. He does it in the quality of a Prince, and with leſs moleſtation; he has higher Incentives, and more ſublime Rewards. Yet he does it too with greater merit and acceptance. A man that ſees and knows the glory of his high and heavenly Eſtate, does all things triumphantly. The ſweetneſs of his Bliſs alters the very nature of his Fights and Battles. He does all things in the light, without groaning and reluctancy: He marches on with dancing and melody, and chearful looks, and ſmiles, and thanksgivings: whereas they that know not the glory of Felicity groap in the dark; they that are diſcontented move heavily, and are in all their proceedings lame and maimed.

THE way to attain the felicity of Contentment, is to attain Felicity that we may be contented. True Felicity is the ſource of Contentment, and of all Vertue. It is never to be gotten but by digging after Knowledge as for hidden Treaſures. Praying for it is a good way, but Prayer without Induſtry is a meer mockery. Induſtry on the other ſide without Prayer is looſe Preſumption. For a man to pray to GOD to make his Field fruitful without ploughing and ſowing, is madneſs, and to expect all from his own labour, without GOD's Bleſſing, impiety. But GOD never yet ſaid to any of the ſeed of *Jacob*, *Seek ye me in vain.*

WHEN Contentment is gotten, it muſt be ſecured by the ſame means by which it was obtained. Care in fencing is as neceſſary as Care in ploughing, and there is Labour too but ſweet and delightful even in reaping in the Harveſt. But all the work is reduced into narrow room: Thou haſt no charge over any other than thine own *Vineyard*. When thou haſt gotten the knowledge of Felicity and thy ſelf, the grand means of Contentment is continually to enjoy it. With all thy getting get Wiſdom, and with all thy keeping keep thy Heart; *For out of it are the Iſſues of Life and Death*. Nothing can waſte thy Conſcience but Sin, and nothing trouble thy Repoſe; but what diſturbs thy Conſcience. Let Vertue and Felicity be thy only good, and believe firmly that nothing can hurt thee but SIN alone.

One evil action done by thy ſelf, is more miſchievous to thee, then all the Calamities and Sufferings in the World.

CHAP. XXVIII.

Of Magnanimity, or Greatneſs of Soul. Its Nature. Its Foundation in the vaſt Capacity of the Underſtanding. Its Deſire. Its Objects are infinite and eternal. Its Enquiries are moſt profound and earneſt. It diſdaineth all feeble Honours, Pleaſures and Treaſures. A Magnanimous Man is the only Great and undaunted Creature.

MAGNANIMITY and Contentment are very near allyed, like Brothers and Siſters they ſpring from the ſame Parents, but are of ſeveral Features. Fortitude and Patience are Kindred too to this incomparable Vertue. Moraliſts diſtinguiſh Magnanimity and Modeſty, by making the one the deſire of greater, the other of leſs and inferiour Honours. But in my apprehenſion there

there is more in Magnanimity. It includes all that belongs to *a Great Soul*: A high and mighty Courage, an invincible Patience, an immoveable Grandeur which is above the reach of Injuries, a contempt of all little and feeble Enjoyments, and a certain kind of Majeſty that is converſant only with Great things; a high and lofty frame of Spirit, allayed with the ſweetneſs of Courteſie and Reſpect; a deep and ſtable Reſolution founded on Humility without any baſeneſs; an infinite Hope; and a vaſt Deſire, a Divine, profound, uncontrolable ſence of ones own Capacity, a generous Confidence, and a great inclination to Heroical deeds; all theſe conſpire to compleat it, with a ſevere and mighty expectation of Bliſs incomprehenſible. It ſoars up to Heaven, and looks down upon all the dominion of Fortune with pity and diſdain. Its aims and deſigns are tranſcendent to all the Concerns of this little World. Its Objects and its Ends are worthy of a Soul that is like GOD in Nature; and nothing leſs than the Kingdom of GOD, his Life and Image; nothing beneath the Friendſhip and Communion with him, can be its

ſatisfaction. The Terrours, Allurements and Cenſures of men are the duſt of its feet: their Avarice and Ambition are but feebleneſs before it. Their Riches and Contentions, and Intereſts and Honours, but inſignificant and empty trifles. All the World is but a little Bubble; Infinity and Eternity the only great and ſoveraign things wherewith it converſeth. A Magnanimous Soul is alwaies awake. The whole globe of the Earth is but a Nutſhell in compariſon of its enjoyments. The Sun is its Lamp, the Sea its Fiſhpond, the Stars its Jewels, Men, Angels its Attendance, and GOD alone its ſoveraign Delight and ſupream Complacency. The Earth is its Garden, all Palaces its Summer houſes, Cities are its Cottages, Empires its more ſpacious Courts, all Ages and Kingdoms its Demeans; Monarchs its Miniſters and publick Agents, the whole Catholick Church its Family, the eternal Son of GOD its Pattern and Example. Nothing is great if compared to a *Magnanimous Soul*, but the Soveraign Lord of all Worlds.

Miſtake

Miſtake not theſe things for arbitrary flouriſhes of Luxuriant fancy: I ſpeak as I am inſpired by Felicity. GOD is the Cauſe, but the knowledge of a Mans ſelf the Foundation of Magnanimity. *Triſmegiſtus* counteth thus, *Firſt GOD, ſecondly the World, thirdly Man: the World for Man, and Man for GOD. Of the Soul that which is ſenſible is Mortal, but that which is reaſonable Immortal. The Father of all things being full of Life and Light, brought forth Man like unto himſelf, whom he loved as his proper Off-ſpring: for he was all Beauteous having the Image of his Father.* This in his *Poemander*. Again he ſaith, *Man is a divine and living thing, not to be compared to any Beaſt that lives upon the Earth, but to them that are above (in the higheſt Heavens) that are called Gods. Nay rather if we ſhall be bold to ſpeak the truth, he that is a MAN INDEED is above them!* He is infinitely greater than the gods of the Heathen: And a God like unto himſelf (as the Wiſe Man obſerves) he cannot make. *At leaſt*, ſaith *Triſmegiſtus*, *they are equal in Power: For none of the things in Heaven will come down upon Earth, and leave the limits of Heaven: but a Man aſcends*

up

up into Heaven, and meaſures it. He knoweth what things are on high, and what below. And that which is the greateſt of all, he leaveth not the Earth, and yet is above: ſo mighty and vaſt is the greatneſs of his Nature! Wherefore we muſt be bold to ſay, that an Earthly Man is a Mortal God, and the Heavenly GOD *is an Immortal* MAN.

THIS is the Philoſophy of the ancient Heathen: wherein though there be ſome Errors, yet was he guided to it by a mighty ſence of the interiour Excellency of the Soul of Man, and the boldneſs he aſſumes is not ſo profane, but that it is countenanced here and there in the Holy Scripture. GOD himſelf ſaid unto *Moſes*, *Lo, I have made thee a God to* Pharaoh. Again he telleth him concerning *Aaron*, *He ſhall be to thee inſtead of a Mouth, and thou ſhalt be to him inſtead of God.* And again concerning all the Great men of the World in general, *I have ſaid ye are Gods, but ye ſhall die like Men.* But let us ſee the Reaſon of the Heathen a little, on which he foundeth his great Opinions. In one place he maketh his Son *Tatius* to ſay, *I conceive and underſtand, not by the ſight of mine Eyes, but by the intellectual Operation*, &c. *I am in Heaven, in the Earth, in the Water, in the Air: I am in the living Creatures, in Plants, in the Womb: every where.* Whereupon he asketh him, *Doſt thou not know (O my Son) that thou art born a God, and the Son of The One as I am?* And the ground of this Queſtion he unfoldeth in another place thus; *Conſider him that contains all things, and underſtand, that nothing is more Capacious than that which is* Incorporeal, *nothing more ſwift, nothing more powerful: but (of all other things) it is moſt Capacious, moſt ſwift, and moſt ſtrong. And judge of this by thy ſelf. Command thy Soul to go into* India, *and ſooner than thou canſt bid it, it will be there. Bid it paſs over the Ocean, and ſuddenly it will be there: not as paſſing from place to place, but ſuddenly it will be there. Command it to flie into Heaven, and it will need no wings, neither ſhall any thing hinder it; not the fire of the Sun, nor the Æther, nor the turning of the Spheares, nor the bodies of any of the Stars, but cutting through all it will flie up to the laſt and furtheſt Body. And if thou wilt even break through the Whole, and ſee thoſe things that are without the*

the World (if there be any thing without
[i.e. if the World be confined,] th
maiſt. Behold how great Power, how grea
ſwiftneſs thou haſt! Canſt thou do all the
things, and cannot GOD? *After th*
manner therefore contemplate GOD *to ha*
all the whole World in himſelf, as it we
all Thoughts or Intellections. If therefo
thou wilt not equal thy ſelf to GOD, *th*
anſt not underſtand GOD. *For the lik*
is intelligible by the like. Increaſe thy ſe
to an immeaſurable Greatneſs, leaping be
yond every Body and tranſcending all Tim
become ETERNITY; *And thou ſhalt un-*
derſtand GOD. *If thou believe in thy ſel*
that nothing is impoſſible, but accounte
thy ſelf Immortal, and that thou canſt un
derſtand all things, every Art, every Scienc
and the manner and cuſtom of every livin
thing, become higher than all Height, an
lower than all Depth, comprehend in th
ſelf the qualities of all the Creatures, of the
Fire, the Water, the Dry and the Moiſt, an
conceive likewiſe that thou canſt at once b
every where, in the Sea, in the Earth; a
once underſtand thy ſelf not yet begotten
in the Womb, Young, Old, Dead, the thing
after Death, and all theſe together; as alſ
all Times, Places, Deeds, Qualities, Quan

ties, thou maiſt, or elſe thou canſt not yet
nderſtand GOD. *But if thou ſhut up thy*
ul in thy Body, *and abuſe it; and ſay,*
underſtand nothing, I am afraid of the
ea, I cannot climb up into Heaven, I
now not who I am, I cannot tell what I ſhall
; what haſt thou to do with GOD? *For*
ou canſt underſtand none of thoſe fair
dgood things, but muſt be a lover of the
dy and Evil. For it is the greateſt evil
t to know GOD. *But to be able to Know,*
d to Will, and to Hope, is the ſtrait Way,
d the divine Way proper to the Good. It
ill every where meet thee, and every where
ſeen of thee plain and eaſie, when thou
ſt not expect, or look for it. It will meet thee
king, Sleeping, Sailing, Travelling, by
ght, by Day, when thou ſpeakeſt, and when
u keepeſt ſilence. For it is nothing,
hich is not the Image of GOD. His Cloſe
moſt divine; *And yet thou ſayeſt,* GOD
Inviſible; but be adviſed: for who is
re manifeſt than he? For therefore he
de all things, that thou by all things
ghteſt ſee him. This is the Good of GOD,
Vertue is this, to appear, and be ſeen in
Things. This is the bottom of all o-
er Greatneſſes whatſoever: GOD is
finitely communicative, infinitely prone

to reveal himſelf,infinitely Wiſe,and abl to do it. He hath made the Soul o purpoſe that it might ſee him: And i the Eye that was made for the World being ſo little a ball of Earth and Water can take in all, and ſee all that is viſible if the ſight of the Eye be preſent wit all it beholdeth; much more is the Sou both able to ſee, and to be preſent wit all, that is Divine and Eternal.

I know very well that a Man divide from GOD is a weak inconſiderabl Creature, as the Eye is, if divided fro the Body, and without the Soul: bu united to GOD a Man is a tranſcenden and Celeſtial thing. GOD is his Life his Greatneſs, his Power, his Bleſſedne and Perfection. And as the Apoſtl ſaith, *He that is joyned to the Lord is o* *SPIRIT*. His Omnipreſence and E ternity fill the Soul, and make it able t contain all Heights and Depths, an Lengths and Breadths whatſoever. An it is the deſire of the Soul *to be filled wit* *all the fulneſs of GOD.*

Magnanimous deſires are the natur reſults of a Magnanimous Capacity. Th deſire of being *like Gods, knowing Goo* *and Evil*, was the deſtruction of th World

World. Not as if it were unlawful to deſire to be *Like GOD*: but to aſpire to he Perfection in a forbidden way, was nlawful. By Diſobedience,and by fol- owing our own Inventions, by ſeeking o the Creature, to the ſtock of a Tree, o make us *Like GOD*; that is erroneous, nd poor, and deſpicable: but to know ur ſelves, and in *the ſtrait and divine Way* to come immediately to GOD, to ontemplate him in his Eternity and Glory, is a right and ſafe Way: for the oul will by that means be the Sphere of is Omnipreſence, and the Temple of he God-head: It will become ETER- NITY, as *Triſmegiſtus* ſpeaketh, or ONE PIRIT with God, as the Apoſtle. And hen it muſt needs be preſent with all hings *in Heaven, and in the Earth, and in he Sea*, as GOD is: for all things will be n it, as it were *by Thoughts and Intellecti- ns.*

A Magnanimous Soul then, if we re- ſpect its Capacity, is an immovable ſphere f Power and Knowledge, far greater han all Worlds, by its Vertue and Pow- r paſſing through all things, through the Centre of the Earth, and through all xiſtencies. And ſhall ſuch a Creature

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as this be contented with Vanities and Trifles, Straws and Feathers, painted Butterflies, Hobby-horſes and Rattles: Theſe are the Treaſures of little Children! but you will ſay a Man delighteth in Purſes of Gold, and Cabinets of Jewels, in Houſes and Palaces, in Crowns and Scepters: Add Kingly Delights, and ſay he delighteth in Armies and Victories, and Triumphs and Coronations: Theſe are great in reſpect of *Play-things*. But all theſe are feeble and puſillanimous to a great Soul. As *Scipio* was going up to Heaven, the Earth it ſelf ſeemed but a Nutſhel, and he was aſhamed of all his Victories and Triumphs, amazed at his madneſs in Quarrelling, and fighting about Territories and Kingdoms contracted to a Star, and loſt into nothing. The whole Earth is but one inviſible Point, when a man ſoareth to the height of all Immenſity, and beholdeth and compaſſeth its everlaſting Circumference, which is infinite every way beyond the Heavens. It is the true and proper Immenſity of the Soul: Which can no more be contented with the narrow confinement of this World, no more reſt in the Childiſhneſs of all the noiſe and In-

Tully in Somn. Scipion.

tereſts of Men, be no more ſatisfied with its Earthly Glories, than the SUN can be ſhut up in a *Dark-Lanthorn*. It is true indeed it would deſire to ſee, as the Angels do, the leaſt and loweſt of all the Creatures full of the Glory and Bleſſedneſs of GOD, all Wiſdom and Goodneſs in every thing, and is apt to complain for want of ſome eternal and Celeſtial Light wherein to behold them: but if all the expanſions of Time and Eternity ſhould be void, and all the extents and out-goings of Infinity empty round about them; though things upon Earth, nay and things in the Heavens, ſhould be never ſo Rich, and divine, and beautiful, yet ſuch is the Magnanimity of a Great Soul, that it would hugely be diſpleaſed: its loſs and its diſtaſte would be alike Infinite. Infinite Honours, infinite Treaſures, infinite Enjoyments, things endleſs in number, value, and excellency are the Objects of its Care and Deſire; the greatneſs of its Spirit leads it to conſider and enquire, whether all the ſpaces above the Heavens, and all the parts of GOD's everlaſting Kingdom be full of Joyes, whether there be any end or bound of his Kingdom; whe-

ther there be any defect or miſcarriage: any blemiſh or diſorder in it, any vile and common thing, any remiſſneſs or neglect, any cauſe of complaint or deformity? As alſo whether all the Ages of the World are Divine and Sacred; whether after they are gone, they abide in their places; whether there be any thing in them to entertain the Powers of the Soul with delight, and feed them with ſatisfaction? What end, what uſe, what excellency there is in Men? Whether all the waies of GOD are full of beauty and perfection; all Wiſdom, Juſtice, Holineſs, Goodneſs, Love and Power? What Regions eternal Bleſſedneſs is ſeated in? What Glory, what Reaſon, what Agreeableneſs and Harmony is in all his Counſels? Whether thoſe durations of Eternity before the World is made, are full or empty, full of bright and amiable Objects, or dark and obſcure? Whether the government of the World be perfect; whether the Soul be Divine in it ſelf; whether it be conducive to its own felicity, or to the happineſs of all thoſe in whom it is concerned? Whether the World ſhall end? If it ſhall, after what manner; whether by Deſign or Accident?

Whether all Ages and Nations ſhall riſe from the Dead? Whether there ſhall be a general Doom, or a day of Judgment? Whether I am concerned in all the tranſactions and paſſages at that day? Whether all Mankind ſhall be united into one, to make up one compleat and perfect Body, whereof they all are the fellow-Members? What ſhall be after the End of the VVorld? Whether we ſhall live for ever? Whether we ſhall ſee GOD, and know one another? Whether we ſhall reign in eternal Glory? Whether in the Confuſions of Hell there be any Beauty, and whether in the Torments of the damned we ſhall find any joy or ſatisfaction? Whether all the Riches, Cuſtoms and Pleaſures of this World ſhall be ſeen? Whether in the World to come any fruit ſhall appear and ariſe from them, for which they ſhall be eſteemed to have been not in vain, but profitable in relation to all Eternity? What kind of Life we ſhall lead, and what kind of Communion and fellowſhip Angels and Men ſhall have with each other? VVhether the VVorks of GOD were unworthy of his Choice, or the beſt of all that were poſſible? What

 his

his Laws are as to their nature and excellency? Whether his Love be really ſincere and infinite? Whether there be any ſuch thing as infinite Wiſdom, Goodneſs and Bounty, Bleſſedneſs and Glory? Such things as theſe are the Concerns and Inquiries of a Magnanimous Soul. And if his expectations and deſires are abſolutely ſatisfied, it will eaſily appear, and break forth upon all Occaſions, into the moſt high and Magnanimous Actions.

Triſmegiſtus (for whoever elſe was the Author of that Book) ſaw the deep Capacity of his own Soul; but if a Conjecture may be made by the reſidue of the diſcourſe, did not underſtand the end (at leaſt not clearly) for which it was implanted. Some knowledge he had, that all the things in Eternity were the Objects of that Power, by reaſon of which he calls them *Fair and Good*: but that they were to be the *Treaſures* and *Enjoyments* of the Soul I do not find him affirming. He that knows this muſt needs be of a Sublime mind, who when all the Kingdoms of the World, and the Glory of them were ſhewed him by Satan in a moment of time, deſpiſed them all for the divine and Celeſtial Kingdom

dom is infinitely greater, and in a far more perfect manner to be enjoyed.

HE that knoweth the Honour which cometh from above, will deſpiſe the Honour which men can pay, and in compariſon of that Honour which cometh from GOD only, eſteem all the Honour of this World but falſe and feeble. Not as if Men were in the truth of Nature vile and deſpicable Creatures; a Magnanimous man knows all others to be by Nature like himſelf, and is apt to reverence all of his kind as ſublime and Celeſtial Creatures. But he is a Man of a clear and diſcerning Spirit, and the Corruption of Nature makes him to ſlight all that is defiled. He ſees that Men are generally Evil, deformed and blind, erroneous, perverſe and fooliſh, poor and miſerable: And that all the Honour which they generally give is irrational and feigned. A little colour in the face, a gay Coat, a fine Horſe, a Palace and a Coach, an Exchequer full of Gold, or ſome ſuch light and ſuperficial Cauſes, are all the grounds of the reſpect that they pay it.

And if the Glory and Eſteem I have,
Be nothing elſe than what my Silver gave;
If for no other ground
I am with Love or Praiſes crown'd,
'Tis ſuch a ſhame, ſuch vile, ſuch baſe Repute,
'Tis better ſtarve, than eat ſuch empty Fruit.

IF a King be dejected from his Throne, it is but a poor comfort that he is admired by Perſons condemned to die, and praiſed by Beggars. The dignity and power of the Perſons that admire us, is of great conſideration, in the love and delight which they take in us. They all muſt vaniſh and periſh as a Dream: no Honour is truly great, but that which is continual and endleſs too. A great and mighty Soul can care for no Honour but that which comes from wiſe and amiable Perſons, that are themſelves great and honourable, moſt rich and powerful, holy, juſt, bleſſed and glorious. Honour from GOD and his holy Angels, from the eternal Son of GOD and all his Saints, is marvellous and ſubſtantial. That Honour which is paid upon great and ſolid cauſes; becauſe a Man is well-pleaſing to GOD, and exalted to his Throne; becauſe he is the

very true Image of GOD, and has dominion over all the Creatures; becauſe he is infinitely beloved of GOD, and all Angels and Men are commanded to love him; becauſe he is redeemed by the Blood of Chriſt, and made a Temple of the Holy Ghoſt; becauſe he is a Prieſt and King to his eternal Creatour, becauſe he is full of Goodneſs and Wiſdom, adorned with all kind of Vertue, and made an Heir of eternal Glory; becauſe he is Faithful and True, and Juſt and Holy; becauſe he hath conquered Death, and Hell, and Sin, and the Grave, and triumpheth over them; this is being paid by ſuch Perſons, Honour indeed: and to deſire this Honour is the Property and the Vertue of a Magnanimous Soul.

An Eagle cannot ſtoop at Flies. An *Alexander*, or a *Cæſar* cannot debaſe or confine their Souls to the pleaſures of a Cottage in a Wilderneſs. Infinite Hopes and infinite Deſires, infinite Fears, and Deſpairs, and Sorrows, infinite Joyes, and Delights, and Glories, infinite Adorations, Praiſes and Thankſgivings, infinite and eternal Objects are the only fit and proper Concerns for the Affections of a

Great and *Magnanimous* Soul. The very ſignification of the word is *Greatneſs of Soul*, or if you pleaſe, *of Mind*: For a diſtinction may be made between the *Soul*, and *Mind*. The Soul of Man is the immutable eſſence, or form of his Nature, unimployed. His power of Reaſoning is alive, even then when it is quiet and unactive; and this is his Soul. It is one and the ſame in all men, and of it ſelf equally inclined to all great and tranſcendent things: but in the moſt it is miſguided, baffled and ſuppreſſed, and though it be never ſo great it is to no purpoſe. This greatneſs implanted by Nature is not *Magnanimity*: It is a Natural diſpoſition, not an acquired habit, as all Vertue is. A Man is then ſaid to be of ſuch a *Mind*, when he determines, or thinks in ſuch a manner. His mind is Good that intendeth well, his mind is Evil that deſigneth miſchief. So that the Mind is the Soul exerting its power in ſuch an act: and the greateſt Soul in all the World is but *Puſillanimous* that mindeth little things. A great Soul is Magnanimous in *Effect*, a *Mind* applyed to mighty Objects. Some men have a Magnanimity inſtilled by the power of Education, and are led by Cuſtome to Great things, and in a manner by Neceſſity, for ſuch is their Place and Calling, that they are frequently led to greater Objects than other men. Of this ſort are the moſt eminent rank of Grandees, and Princes: Kingdoms, and Thrones, and Privy Councils, and Queens, and Armies are their natural Dialect. This is no Vertue, for though it be not innate by *Nature*, yet they are *born* to it, and it is given by *Fortune*. Others conſider what they have to do, and make an election, and though they are born in a poor and deſpicable eſtate, are not Magnanimous by Nature, or Fortune, but by *Choice* and voluntary Election. Not to ſatisfie the humour of a high Blood, choler and fire, nor to anſwer the neceſſities of a higher Calling; but to diſcharge the office of Vertue and Wiſdom. And this is the Offſpring of the *Will*, the true and genuine *Vertue*. Which as it is far more worthy than any of the reſt, is guided to far better and more glorious Objects, and more diffuſively given by the Bounty of GOD to all kind of Men in all Conditions. In the Poor it is more marvellous than

than in the Great and Rich: It has ſuch an undaunted property in its Nature, that though the diſproportion between them and their Aſſurance, or Hope, or Deſire ſeem infinite, and the end which they aim at by their Magnanimity is judged impoſſible: though their attempt appear a ridiculous madneſs to them to whom the Verities of Religion appear incredible, yet they are no whit diſcouraged or diſheartened at the matter, but ſtoutly march on, being animated by the alarum of ſuch a Trumpet, ſuch a Drum as Magnanimity is. His Faith is more Divine by conquering the diſcouragements of the World, than if he met with no cenſure or oppoſition.

IF you would have the Character of a Magnanimous Soul, he is the Son of eternal Power, and the Friend of infinite Goodneſs, a Temple of divine and heavenly Wiſdom, that is not impoſed upon by the foul and ragged diſguiſes of Nature, but acquainted with her great Capacities and Principles, more than commonly ſenſible of her intereſts, and depths, and deſires. He is one that has gone in unto Felicity, and enjoyed her beauties, and comes out again her perfect

ſect Lover and Champion: a Man whoſe inward ſtature is miraculous; and his Complexion ſo divine, that he is King of as many Kingdoms as he will look on: One that ſcorns the ſmutty way of enjoying things like a Slave, because he delights in the Celeſtial way, and the Image of GOD. He knows that all the World lies in Wickedneſs; and admires not at all, that things palpable and near, and natural, are unſeen, though moſt powerful and glorious; becauſe men are blind and ſtupid. He pities poor vicious Kings that are oppreſſed with heavy Crowns of Vanity and Gold, and admires how they can content themſelves with ſuch narrow Territories: yet delights in their Regiment of the World, and paies them the Honour that is due unto them. The glorious Exaltation of good Kings he more abundantly extols, becauſe ſo many thouſand Magnanimous Creatures are committed to their Truſt, and they that govern them underſtand their Value. But he ſees well enough that the Kings glory and true repoſe conſiſts in the Catholick and eternal Kingdom. As for himſelf he *is come unto Mount Sion, and to the City of the living GOD,*

GOD, the Heavenly Jeruſalem, and to an innumerable Company of Angels, to the General Aſſembly and Church of the First-born, which are written in Heaven, and to GOD the Judge of all, and to the Spirits of Juſt men made perfect, and to JESUS the Mediatour of the New Covenant: And therefore receiving a Kingdom which cannot be moved, he deſires to ſerve GOD acceptably with reverence and godly fear: And the truth is he can fear nothing elſe, for GOD alone is a conſuming fire. He very well underſtands what the Apoſtle ſaith, and dares believe him: *I ceaſe not to give thanks for you, making mention of you in my Prayers, that the GOD of our Lord Jeſus Chriſt, the Father of Glory, may give unto you the Spirit of Wiſdom and Revelation in the knowledge of him, the eyes of your Underſtanding being enlightened, that ye may know what is the HOPE of his Calling, and what the RICHES of the GLORY of his INHERITANCE in the Saints. And what is the EXCEEDING GREATNESS of his POWER to us-ward who believe, according to the WORKING of his Mighty Power: which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own*

RIGHT

RIGHT HAND in the HEAVENLY places: far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this WORLD, but in that alſo which is to come: And hath put ALL THINGS under his feet, and he gave him to be HEAD over all Things to the CHURCH *which is his BODY,* THE FULNESS OF HIM THAT FILLETH ALL IN ALL. *Now to him that is able to do exceeding abundantly above all that we ask or think, according to the Power that WORKETH in us, Unto him be Glory in the Church by Chriſt Jeſus, throughout all AGES, World without end.* Amen.

A great and a clear Soul knoweth that all theſe intimations muſt needs be true, for it is an amazing Miracle that they ſhould be otherwiſe. *Infinite Love* and *Eternal Bleſſedneſs* are near allyed; and that theſe ſhould ceaſe, is contrary to all Nature, in GOD, in the Soul of Man, in Heaven, in Earth, in the order of the Univerſe, and contrary to all that VISIBLE GLORY which in the World appeareth.

CHAP.

CHAP. XXIX.

Of Modeſty. Its Nature. Its Original. [cut off]
Effects and Conſequences.

MODESTY is a comely Grace i[n]
the Behaviour of a Man, by whic[h]
he piouſly diſſembleth his own Perfecti-
ons, and bluſheth at his Praiſes. It ſprin-
geth from a certain fear and ſence of hi[s]
Imperfection. 'Tis the ſhadow of Guilt
and a beautiful cover of Original Cor-
ruption. It is ſometimes Natural, and
which is contrary to all other Vertues
more truly vertuous for being ſo. Fo[r]
then it is Simple, Genuine, and Real
but ſtudied Modeſty is affected and arti-
ficial: yet where Nature has not been
obliging as to give the endowment, 'ti[s]
not altogether to be condemned, ſinc[e]
it is agreeable to the beſt of our condi-
tions in this World, and ſupplies [a]
defect in his Nature, that is born withou[t]
it.

IT is akin to Shame, yet increaſes th[e]
honour of him that wears it; it is th[e]
ſhade of Vertue, yet makes it brighte[r]

It

It is a tincture of Humility, viſible in a vermilion and deeper die; and the more natural and eaſie, the more ſweet and delightful.

IT charms the Envy of thoſe that admire us, and by ſeeming to extinguiſh our worth gives it a double beauty. It reconciles a man to the Enemies of his Grace and Vertue, and by a ſoftneſs irreſiſtible wins a Compaſſion in all Spectators. It is a Vertue which by refuſing the honour that is due unto it, acquireth more; a real Counterfeit, and the only honeſt and true diſſimulation. It is an effeminate, yet a laudable quality; a ſpice of Cowardice, more prevalent than Courage; a Vertue by which we deſpiſe all meaner Honours, while we are ambitiouſly carried to the higheſt Glory. It ſeemeth inconſiſtent with Magnanimity, yet is her youngeſt Siſter.

IT hath not many Objects, nor are its Aims apparent, nor its Ends conſpicuous. It is the Mother of fine and delicate Reſentments; its ſtrength conſiſteth in tenderneſs and fear. He that is Magnanimous in one reſpect, may be modeſt in another. Praiſes and Commendations are the fuel of its Nature, it feedeth

upon

upon them, while it grows by rejecting them. It delights in what it feareth; and is full of diſcords, but more full of harmonies. It is pleaſed in its diſpleaſure, and alwaies fighteth with its own Repugnancies. It is a Vertue mixt of Sence and Reaſon; its region is in the Body more than in the Soul, and in all its Spiritual motions it is attended with Corporeal impreſſions. The Blood and Spirits dance in the Veins, as if Nature were delighted with its own Confuſions. By captivating the favour of Men upon Earth, it affecteth the very Angels in Heaven, with much of pleaſure. It putteth us in mind of Guilt and Innocency at the ſame time, and by confeſſion of the one adds luſtre to the other. By making way for the acceptance of a mans Perſon, it giveth more eſteem, ſucceſs, and efficacy to his other Vertues. And by this means it hath much of excellency in a little.

HE that hath it not, muſt needs acquire ſomething like it, and if he be elaborate in expreſſing it, muſt hide his Art under the vail of Nature. Though it be remote from the higheſt End, it may be guided to it, and when ſo directed,

cted, is alwaies innocent. It is very juſt, for while other Vertues make it a Vertue, it is a Grace unto them all. You may look upon it as a tangible flame and ſee it in others, but muſt feel it in your ſelf before you can underſtand it. It is old in Children, young in middle Aged men, at laſt an Infant. It is greateſt in the beginning of our life, it decayeth in Youth, in Old Age it vaniſheth; at leaſt changeth its dwelling, for it ceaſeth to be in the Body of an Aged man, and turneth into Courteſie or Civility, in the Converſation. When it dieth, it is buried in Humility, and liveth in its Tomb, being empaled in as it were with Meekneſs, and waiting daily for its Reſurrection. Much cannot be ſaid of it preciſely: but it is beſt commended, when left to your Practice. It is the only tender Infant of all the Vertues: like *Cupid* among the gods: it appeareth frequently, and is much exerciſed, in the School of *Venus*: but is capable of more high and more noble uſes.

MODESTY in Apparel is commended in the Scriptures. It implies Moderation and Chaſtity together. It is ſometimes oppoſed to Laſciviouſneſs,

ſometimes to Exceſs, ſometimes to Impudence: And is a great Vertue, if for nothing elſe, but the excluſion of theſe abominable Vices.

THE other Vertues ſeem to be the Members, and ſubſtantial parts of the Body of worth: Modeſty like the Air, and Meen of them all. It is the guard of the Soul againſt Looſneſs and Pride, a Vertue repreſſing the fumes of Self-conceit, and a kind of ſilent reſtraint of all that Arrogance, that delights in pomps and ſuperfluities.

THOUGH it be a little Vertue, its Reality is apparent: for unleſs it be made up with ſome other ſupplies, the want of Modeſty is pernicious and deſtructive.

IT is exerciſed in ſmall things, but is of long extent in the vertue of its influence; and becauſe of the multiplicity of its uſes and occaſions, amounts to a conſiderable degree of *Goodneſs.* It hath ſomething like Love in its nature, for it preferreth another above it ſelf, and in that its magnetical and obliging quality much conſiſteth. *In honour preferring one another.* It fulfils that Law, wherein our moſt near and tender Intereſt

tereſt is concerned. In preferring one another there is a lovely conteſt, more ſweet and happy than the beſt Agreement. It is of all other the moſt friendly ſtrife, and kind Contention.

CHAP. XXX.

The excellent Nature of Liberality. Rules to be obſerved in the practice of it. Regard to our Servants, Relations, Friends and Neighbours muſt be had in our Liberality, as well as to the Poor and Needy. How our external acts of Charity ought to be improved for the benefit of mens Souls. Liberality maketh Religion real and ſubſtantial.

LIBERALITY, in the common uſe and acceptation of the Word, differs from Magnificence, as Modeſty from Magnanimity. There is much of liberty and freedom in its Nature. For Avarice is a ſtrict and ſour Vice, and they that are guilty of it are called *Miſers*; but a bountiful man hath a good eye, and is as free from Anxiety, as he is free in diſburſing.

 ſing.

ſi·g. His Communicative humor is muc
his enlargement: he knows little of Con
finement, Care or Bondage.

THERE are two Vertues that enda
ger a Mans welfare in this World; an
they have all the *Temporal Promiſe*
Meekneſs ſeems to encourage our En
mies to trample us under feet, becauſe
promiſeth Impunity: And it is directly
ſaid *The Meek ſhall inherit the Earth*
nay be ſo far from having Enemies, th
the Meek ſhall inherit the abundance
Peace. And concerning Liberality whi
makes a man a Beggar, at leaſt threaten
to make him ſo, by waſting his Eſtate
the Scripture ſaith, *The Liberal Soul ſha*
be made fat. The Liberal Heart deviſe
liberal things, and by liberal things ſhall
ſtand.

MEN are almoſt in all things contra
to GOD. For ſince they tumbled out
Eden, they have loſt their wits, and the
heads are downwards: They think
wiſdom to keep their Mony *againſt*
rainy day: and to lay it up for fear
Poverty. But *Solomon* adviſeth them
the direct contrary, and maketh it an A
gument why they ſhould be Liberal, *B*
cauſe they know not what evil may come u

on the Earth. We cannot put our Trea-
ſures into ſafer hands, than into GOD Al-
mighty's: Nor can we make any uſe of
Gold and Silver, comparable to that of
Charitable uſes. By this it is that we *lay*
up a good foundation againſt the time to
come; and oblige others to receive us in-
to Manſions here, into everlaſting habi-
tations hereafter.

MY Lord *Bridgeman*, late Lord Keep-
er, confeſſed himſelf in his Will to be but
a Steward of his Eſtate, and prayed
GOD to forgive him all his offences, *in*
Getting, Miſpending, or not Spending it as
he ought to do: And that after many Cha-
ritable and Pious works, perhaps ſur-
mounting his Eſtate, though concealed
from the notice and knowledge of the
World.

I have heard of a ſmart obliging Calum-
ny faſtned on a Great Man of *France*, by
one that had largely taſted of his Boun-
ty: for having been in his Houſe honou-
rably entertained for ſome ſpace of time,
and obſerving how much the Palace was
frequented by all kind of Learned Men:
and how Liberal the Maſter of it was, e-
ſpecially to men of Worth and Vertue;
he charges the Man with the greateſt Co-

vetouſneſs in the World: *becauſe he turned all his Riches into Obligations:* As if he had put all his Eſtate and Monies to Uſe: But to covet affections, and be rich in hearts is no deformity.

THE truth is, when the waies whereby Love is begotten in the Soul are well examined, and the happineſs of being truly beloved, and delighted in, is known; no man is ſo wiſe as the Liberal man. He is his own end, while he thinks not of it. For nothing is more conducive to his eaſe and honour, than the bounty of Munificence which enriches his Soul. There are three things which beget Love, *Beauty, Benefits* and *Praiſes*: They are all three ſhut up in Goodneſs, which is the fountain of Liberality. The beauty of the face is a ſilent Oratory, a high ſtile of Commendation without an Epiſtle, yet by doing benefits it prevaileth more than by any of its Charms; and maketh it ſelf great by enriching others. Love inſpires it with an amiable Soul; and others are delighted with their own Praiſes, he that is liberal in the acknowledgment of mens Vertues, and giveth Honour to the Worthy, is full of muſick in his words, of a ſweet and pleaſing beha-

viour,

viour, agreeable in his deeds, and fraught with the Honour which he imparteth ſo freely. A Liberal man is cloathed like the Sun with the Raies of his own glory, and eſtabliſhes himſelf in the hearts of his Neighbours, and reigns like a King by the ſole intereſt of Vertue and Goodneſs. *Every man is a Friend to him that giveth many Gifts.* He may be as holy, and as temperate, and as wiſe as an Angel, no man will be offended at him, becauſe he beautifies his Religion with ſo much goodneſs. He enjoys himſelf, and his Riches, and his Friends, and may do what he will (with perfect liberty) becauſe he delights in the felicity of all that accoſt him. He puts embroideries on Religion by the chearfulneſs of his Spirit, and carries a light wherever he goes, that makes men to reverence his Perſon, and eſteem his Cenſures. He moves in a ſphere of Wonders, his life is a continual ſtream of Miracles, becauſe he is alwaies ſacrificing himſelf and his Poſſeſſions, to the benefit of the World, and the comfort of others. Benefits and Bleſſings are his Life-guard, like his guardian Angels alwaies attendant on him. His Houſe is the habitation of joy and felicity, and yields a ſpectacle

of

of Contentment to every beholder. His Neighbours are his Security, not his Suſpicion; and other mens Houſes the forts and ramparts about his own No man will hurt him, becauſe they extinguiſh their own contentment and benefit in him. They tender him as the apple of their eye, becauſe he is a greater comfort and advantage than that unto them. The ancient cuſtome of *Paradice*, ſo long ſince loſt and forgotten in the World revives in its Family, where all men are entertained as Brothers and Siſters, at the expences of GOD and Nature. He taketh care, becauſe Thrift is the fuel of Liberality; and is Frugal, that he may be Bountiful. All his aim and labour is, that he may *maintain Good Works*; and *make* his *light ſo ſhine before men, that they ſeeing his good works may glorifie his Father which is in Heaven.* There is a generous Confidence diſcovered in all his Actions, and a little glimpſe of Heaven in his Behaviour; for he lives as if he were among a company of Angels. All mens Eſtates are his, and his is theirs: If he had them all he would impart them, and reſtore them to ſupply their Wants: perhaps not with ſo much wiſdom as GOD hath done, but with as

much

much pleaſure and contentment, as his goodneſs can inſpire, in the exerciſe of power ſo kindly and well employed. But becauſe the deſigns of GOD are infinitely deeper than he can well apprehend, and laid all in eternal Wiſdom, he is pleaſed and delighted, that his Care is prevented; and that GOD hath done that for other men, to which his own inclination would readily prompt him were it left undone. If it were permitted him to wiſh whatſoever he liſted, of all other things he would chiefly deſire to be a Bleſſing to the whole World; and that he is not ſo, is his only diſcontentment. But for that too there are remedies in Felicity: when he knows *all*, his deſire is granted. For a Life beautified with all Vertue is the greateſt gift that can be preſented to GOD, Angels and Men. And when all Secrets ſhall be revealed, all hidden things brought to light, his life ſhall be ſeen in all its perfection, and his Deſires themſelves be the enjoyments and pleaſures of all the Creatures. There is a certain kind of ſympathy that runs through the Univerſe, by vertue of which all men are fed in the feeding of one: even the Angels are cloathed in the Poor

and

and Needy. All are touched and concerned in every one. Like the Brazen Pillars in the Temple of *Minerva*, if one be ſmitten all reſound the blow throughout the Temple: or like the ſtrings of ſeveral Lutes ſkrewed up to *Uniſones*, the one is made to quaver by the others motions. If Chriſt himſelf be fed in the Poor, much more may Angels and Men. At the laſt day we find no other ſcrutiny about Religion, but what we have done or neglected in Liberality *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundations of the World, for I was hungry and ye gave me meat, thirſty and ye gave me drink, naked and ye cloathed me, a Stranger and ye took me in; I was ſick and ye viſited me, I was in Priſon and ye came unto me. Inaſmuch as ye have done it to the leaſt of theſe my Brethren, ye have done it unto me.* LOVE it ſeems will ſit in Judgment on the World: and the Rule of Trial ſhall be the fulfilling of its Laws. *Love* ſhall be the glory too of all the *Aſſeſſors*. And every act of Cruelty and Oppreſſion infinitely odious in all their eyes.

THERE was a certain King which would take account of his Servants: and when he had begun to reckon, one was brought unto him, that ought him 10000 *Talents. But foraſmuch as he had not to pay, his Lord commanded him to be ſold, and all that he had, and payment to be made. The Servant therefore fell down and worſhipped him, ſaying, Lord have patience with me, and I will pay thee all. Then the Lord of that Servant was moved with Compaſſion, and looſed him, and forgave him the Debt. But the ſame Servant went out, and found one of his fellow-Servants which ought him* 100 *pence, and he laid hold on him and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow-Servant fell down at his feet and beſought him, Have patience with me and I will pay thee all. And he would not, but went and caſt him into Priſon till he ſhould pay the Debt. So when his fellow-Servants ſaw what was done, they were very ſorry, and came and told to their Lord all that was done.* Every neglect and contempt of our fellow-Brethren is injurious and grievous to GOD, Angels and Men: for there is one common Principle in all Nature, to hate evil Deeds, and eſpecially thoſe of Rigour and Severity, when we our ſelves ſtand in need of Mercy, and have received Favour. This common

mon principle of Sympathy and Compaſſion intitles us to all the good, that is done to any Man in the World. The love of Equity and Reaſon, and the natural inclination that carries us to delight in excellent Deeds, gives us an intereſt in all that are performed. The beauty of the one is as ſweet and bleſſed as the deformity of the other is odious and diſtaſtful. And if we our ſelves are infinitely obliged, and live by the bounty and goodneſs of another, after we have forfeited the Kings favour, have received it again with pardon and forgiveneſs, nay and with more and greater benefits; if we ſhall not be liberal to one another, it is a ſtrange inequality. But the diſcharge of our duty will make us amiable and delightful.

That the King of Glory is ſo concerned in the welfare of his Subjects, were there nothing elſe in the Duty but that conſideration, is an infinite encouragement. *He that receiveth you, receiveth me,* is ſuch an obligation, that as it is all Goodneſs in it ſelf, ſo is it all Motive unto us. Eternity will ſcarce be ſufficient to fathom its depth. Do we feed GOD himſelf in feeding the Poor, and his eternal Son

Son Jeſus Chriſt? Are theſe Needy perſons the Repreſentatives of the GODHEAD, in whom we are to ſhew all our affection, love and gratitude to the fountain of all Life and Happineſs? How infinite ought our Liberality to be, when we conſider the excellency of our Bliſs and Benefactour? Are they beloved, are they all his Sons, the very expreſs image of himſelf; all diſguiſed and concealed Kings; all Temples of eternal Glory? What meaſure can confine or ſhut up our bowels? Are the Spectators ſo innumerable, ſo divine, ſo bleſſed, ſo nearly allyed to our ſelves, ſo rich, and great, and beautiful, are they ſo deeply concerned in the welfare of others, and does every act of Charity extend to all; ſhall we appear in the very act it ſelf eternally before them? What a vaſt ambition of pleaſing all theſe glorious Perſons, ſhould be expreſt in every operation of the Soul? As every Thought is ſeen throughout all eternity, and every Word that is ſpoken here on Earth) heard in the utmoſt extents of immenſity; ſo is there a kind of Omnipreſent greatneſs in the ſmalleſt action, for it is vertually extended through all the omnipreſence of Almighty GOD: even

even as every Centre, wherein it can be done is eternally near, nay and within him in the remoteſt part of his omnipreſence. 'Tis dilated in a moment, and fills the immenſity of GOD with its nature, According to its kind it affecteth all his Eſſence in all ſpaces whatſoever.

YET is there a Rule for the bounding of all external acts of Charity, and another for improving it. Intelligence is the light wherein Alms-deeds ought to ſhine, and attain their glory: Love is the ſoul of Compaſſion, and Zeal the fervour of Perfection: without which *though a man beſtow all his Goods to feed the Poor, and give his Body to be burned, it profiteth nothing.* Where this great abyſs of goodneſs is, Prudence may diſpence it, as it ſeeth occaſion. All other Vertues attending upon it, it is impoſſible to deſtroy it ſelf here on earth, unleſs the caſe be ſo urgent, that it is better die, than to live in the World. *For a good man ſheweth favour and lendeth;* but it is added, *He will guide his affairs with diſcretion.*

The firſt Rule is, to ſecure the life and growth of the tree, by cauſing it ſo to bear one year, that it may bring forth fruit another. It is no good husbandry to cut it down: nor any charity to make it wither and expire. And on this very account a Charitable man muſt preſerve himſelf, that he may do more good, by continuing longer able to do it.

HE that will examine the proportions and meaſures of his Liberality may take this Rule for the ſecond: Let thy Superfluities give place to other mens Conveniencies, thy Conveniencies to their Neceſſities, thy Neceſſities to their Extremities.

A third Rule is this; Our Riches muſt be expended according to the ſeveral Circumſtances and occaſions of our lives. A Liberal man will not pinch and ſtarve his Servants. For it is contrary to the nature of Bounty to oppreſs any, to hurt any, to trample upon any. He will be good to all, and to thoſe moſt, that are near unto him. GOD hateth robbery for burnt Offering, or that Strangers ſhould eat the Childrens meat, or that Beggars or Riotous perſons ſhould devour the right of a mans Servants. He that does brave acts abroad, but is a Niggard within doors, has a glorious train ſpread abroad like a Peacock, but ſtands upon black feet; and may bear that unlucky bird

bird for his Creſt, which is the emblem of Pride and Vain-glory. So is it with young Prodigals that oppreſs poor Tradeſmen, by defrauding them of their Debts, yet are laviſh enough to the Poor and Needy. This is a defect with which Goodneſs is inconſiſtent, and it blaſteth their Charity. It is better take off 100 pound a year from ones benevolence to the poor, than wrong a Servant or Creditour of a ſhilling. The Rule therefore is this, Firſt ſecure the works of Neceſſity; have food and rayment for thy ſelf: keep out of debt. Next render to every man his due in point of Juſtice, and employ no man thou canſt not pay; rather periſh thy ſelf than oppreſs another. If thou art able, and haſt any thing to ſpare, then let the miſeries of the Needy be ſupplied in the works of Compaſſion and Charity: but let not all be ſwallowed up here, thy Neighbours, and Acquaintance, and Friends, and Kindred claim a ſhare; and thou muſt ſecure ſomething for the works of Courteſie and Hoſpitality. So order all both in thy Eſtate and Life, that the kindneſs of GOD may ſhine in all. So doing thy Stewardſhip ſhall be acceptable to the whole World, and thy Memory bleſſed among men and Angels.

Our Saviour when he wrought his Miracles, as he opened the eyes of the blind, healed the ſick, caſt out Devils, raiſed the dead, gave food to the hungry, tongues to the dumb, ears to the deaf, and legs to the lame: ſo did he give advice to the ignorant, and interpret all his deſign, by thoſe Parables and Sermons which attended his Cures. Good Counſel is oftentimes a greater gift than a Trunk of Mony. While the Iron is hot it is time to ſtrike. Good Counſel is like a bitter Pill, that muſt be gilded with Liberality. If the Word of GOD be like *good ſeed*, the heart in which it is ſown is ſoftened by Sorrow, and ploughed up by affliction, and prepared to receive it by the huſbandry of Providence. And the propereſt Seaſon that can be choſen for Inſtruction is the time of Obliging. He that intendeth the welfare of the Soul by all the good works he doth to the Body, is deep and perfect in Charity. A wiſe man will improve his advantages, and enrich his Gifts with pious diſcourſes. A Benefactour has authority to talk what he liſteth, and bribes his Auditor to patience by his Bounty. Since *He that winneth Souls is wiſe*, a profound Liberality

lity will not let ſlip a golden Opportunity, nor ſuffer his Gift to be dark and inſignificant. He will make mention of the glory of GOD, and the Love of Chriſt, the guilt of Sin, the danger of Hell, and the hope of Heaven, and alwaies endeavour to make his Love apparent to that GOD, for whoſe ſake he pities the Poor, and is kind towards all. Foraſmuch as man hath two parts, and his Body is without the Soul but a putrid Carkaſs; he will put life into his Mony, and inſpire his Munificence with all his Reaſons, that his Bounty may conſiſt of two parts in like manner, and have a Soul for its Interpreter. Liberality to the Soul is the Soul of Liberality. Paradice and Heaven are better to be given than Gold and Silver. And every Good man will imitate the Apoſtle, who was ready not to impart the Goſpel of GOD only, but his own Soul to the benefit of thoſe for whom Chriſt died.

THIS one thing further I deſire you to note, *He that ſoweth ſparingly ſhall reap ſparingly, but he which ſoweth bountifully ſhall reap alſo bountifully.* In the Kingdom of Heaven every man receiveth his Penny, becauſe all their Joyes are common

2 Cor. 9. 6

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and equal. Their *Treaſures* ſhall be the ſame, but they will differ in *Glory.* The ſame GOD, the ſame Angels, the ſame Men, all the ſame Objects ſhall be round about every man. Every man ſhall ſee and enjoy all the Glory of his eternal Kingdom, becauſe every ones life and felicity ſhall be perfect. But yet their works follow them; and every man ſhall be cloathed in the beauty of his own actions, Vertues and Graces. There may be twenty Children in the ſame family, yet all of ſeveral Features. There may be a thouſand Trees in the ſame Orchard, yet all of different kinds. The ſame brightneſs and glory may be round about them, the ſame ſkie cover them, the ſame Earth ſupport them, the ſame Stars ſerve them, the ſame Sun ſhine upon them, the ſame Sea, the ſame Dew, the ſame Air and Nouriſhment feed them, and yet the one be more fair, and honourable, and excellent than the other. All the World does know that a Tree laden with Fruits and Bloſſoms is far more beautiful than a Tree that is barren and unfruitful. And the degrees of Beauty are according as the Fruits are, more or leſs. And as the Fruits they bring forth adorn

them, ſo do their own works praiſe them in the Gates. Heaven as it is a Kingdom of Light and Knowledge, is a Kingdom of Perfection; Righteouſneſs and Juſtice flouriſh there in their fulneſs: and every ſeveral degree of excellence is entertained with an anſwerable degree of eſteem: according to the number and greatneſs of their Vertues every one is honoured by Saints and Angels.

NOW leaſt theſe Fruits ſhould receive any impediment by the Vices and Corruptions of men, order is taken, *that we ſhould love our Enemies, bleſs them that curſe us, do good to them that hate us, pray for them that deſpightfully uſe, and perſecute us.* By which means it is that a Liberal man ſurmounts all obſtacles whatſoever, lives among Dragons as if he were ſurrounded with Doves, and though he be environed with Devils, is as if he were converſant with Angels: Becauſe he takes no notice of any Vice in any man, to ſtop him, but is as Liberal as if all were full of worth and vertue. Nay he is more good and more miraculous. Their Vices, their Provocations, their Diſorders cannot ſtain or imbitter his Nature: but he will be alwaies chearful, and

and bright, and fair, and free and perfect. To love the amiable, and be kind to the beautiful is natural and eaſie. It is not given to the Angels but to viſit the Faithful and the Penitent. But to love the Evil, to be kind, and good and ſerviceable to the Deformed and the Odious, to the Injurious and Ungrateful, is ſomewhat more than Angelical. We learn it not of them but of GOD, and of his eternal Son: who hath commanded us *to be the Children of our Father which is in Heaven; for he maketh his Sun to riſe on the Evil and on the Good, and ſendeth rain on the Juſt and on the Unjuſt.* Even Publicans and Sinners do in ſome manner as much as Angels, love them that love them. In Heaven they have no malignity, or malice, or wrong to overcome, all that they love is Beauty and Goodneſs: unleſs they learn of Jeſus Chriſt, and imitate him here on Earth towards us Sinners. But our duty is far greater, and our oppoſition more. Which is intimated alſo in our Saviours words: *For if ye love them which love you, what reward have you? Do not even the Publicans the ſame? And if ye ſalute your Brethren only what do ye more than others? Do not even the Publicans ſo? Be ye there-*

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fore perfect even as your Father which is in Heaven is perfect.

In the Cloſe of all, I beſeech you to conſider this one moſt cogent and weighty expoſtulation. It is the beloved Diſ-

1 Joh. 4. 20. ciples, *If a man ſay, I love GOD, and hateth his Brother, he is a Liar: for he that loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen?* Our Neighbours are not only the repreſentatives of GOD, but they are here upon Earth, are viſible, are preſent with us, are Corporeal as we are, and alwaies near us, our actions among them are palpable, and our Converſation with them real. GOD is inviſible, and abſent from us, he is afar off in the higheſt Heavens, Incorporeal, and Incomprehenſible: If we are remiſs and careleſs in our duty towards our Neighbour, all our devotion towards GOD will be but imaginary, our Religion will degenerate into an idle and vain *Chimæra*, become a weak and feeble ſhadow, be ſeated in the fancy, and dwindle away into an aiery Speculation. The reality of Religion conſiſts in the ſolid practice of it among the Sons of men that are daily with us. The difficult and ſtrenuous actions of our Lives abroad, feed

feed our Meditation in all our retirements, and infuſe a reality and ſtrength into our Devotions, which make them ſolid and ſubſtantial.

CHAP. XXXI.

Of Magnificence in GOD. Its reſemblance in Man. The chief Magnificence of the Soul is Spiritual. It is perfectly expreſſed in the outward Life, when the whole is made perfect, and preſented to GOD. GOD gives all his Life to us: and we ſhould give ours all to him. How fair and glorious it may be.

GOD being propoſed as the Pattern of our Liberality and Kindneſs by our Saviour, the nature of his Bounty is fit to be conſidered for our Information: which is great, and publick, and advantagious to many. In ſome of his private diſpenſations it walks under the notion and form of Liberality, as it giveth food and Rayment, Gold and Silver, Houſes and Lands to particular perſons: But in other effects of his eternal love, which

are great and publick, its nature is changed into the higheſt Magnificence.

MAGNIFICENCE is a Vertue ſcarcely to be found, but in Kings and Emperours. It is buſied in erecting Temples and Triumphal arches, Magnificent Theatres, Colledges and Univerſities, Aquæducts and Palaces; Royal Monuments and Pyramids, Marts, Havens, Exchanges, and all thoſe other great and mighty things wherein the glory of Imperial Power is made conſpicuous, and whereby whole Nations are benefited, and Kingdoms adorned.

GREAT Power, Riches, Wiſdom and Goodneſs muſt concur in the effect which is truly Magnificent. It muſt be of great luſtre and glory, as well as of publick uſe and benefit; and as it is wrought with great labour and expence, be imparted by a great Soul, and freely given to the good of the People. For Magnificence implies Greatneſs and Bounty united.

THE Creation of the Univerſe was a great and Magnificent work, because the luſtre and beauty of the WORLD is a [illegible] and wonderful Gift imparted to [illegible]. The bounty of GOD in adorn-

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ing all ages with Cities and Empires, for the benefit and enjoyment of all the World is another piece of his Royal Magnificence. The infuſion of a Soul ſo divine and everlaſting into the Body of a Man is an act of love tranſcendently greater than all the Aquæducts and Trophies in the World. For ſuch a Celeſtial preſence, ſuch a ſublime and illimited power, ſuch a vaſt and noble Workmanſhip, as that is, which can ſee and comprehend all Eternity and Time together, extend to all Objects in all Worlds, and fill Immenſity with life and joy, and love and knowledge, with light, and beauty, and glory, with adorations and praiſes; though its eſſence be inviſible, and all its ſplendour within, is next under GOD the higheſt Object of all the admiration of Men and Angels: It is a being as publick as the Sun, the great occaſion of all the extaſies of the Seraphims, the wonder and the rapture of all the Cherubims, the glory of GOD communicated to the World in ſo divine a Creature; a miraculous effect of his eternal Power, and the reſemblance of his Godhead among all the Creatures.

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THE Incarnation of his Eternal Son, and the giving of the Holy Ghoſt was another Magnificent effect of his almighty Power: ſo was the preparation of his Word, with the Gifts he gave unto Men in the Patriarchs, Prophets and Apoſtles, adorned with all the varieties of their Labours and Vertues, Wiſdom, Courage and Patience, Lives and Examples, Deaths and Sufferings, Oppoſitions and Succeſſes, Miracles and Revelations. The *Jewiſh* Nation alone is a Magnificent gift to the whole World. The Apoſtle phraſeth the Regiment of it as a matter of Bounty:
Rom. 11. 12. *Now if the Fall of them be the Riches of the World, and the diminiſhing of them the Riches of the* Gentiles, *how much more their Fulneſs!* And again, *When he aſcended up on high, and led Captivity captive, he gave Gifts unto Men, ſome Apoſtles, and ſome Prophets,* &c. When he preſented all Nations and Kingdoms as a token of his love to the Angels; when he gave all thoſe glorious Hoſts in the Heavens to the viſion, ſervice and pleaſure of Men; much more when he gave all theſe in their marvellous order and amity united, to every Soul: When he filled the Heaven of Heavens with Joyes; and

and gave all the glory of his Kingdom to one (and that one to every one) he manifeſted the glory of his Magnificent power, in that of his great and tranſcendent goodneſs. And in relation to this we may cry out with the Apoſtle (more than for the myſterious Regiment of a little Nation, as he doth upon the account of GODS dealing with the *Jews*) *O the depth of the riches both of the Wiſdom and Knowledge of GOD! How unſearchable are his judgments, and his waies paſt finding out!* Rom. 11. 33. For all things are yours, 1 Cor. 3. 21, 22. *Whether* Paul, *or* Apollos, *or* Cephas, *or the* World, *or Life or Death, or things preſent, or things to come, all are yours, and ye are CHRISTS, and CHRIST is GODS.* Wherefore he ſaith, *My Thoughts are not your Thoughts, nor your Waies my Waies.* Iſai. 55. 8, 9. *For as the Heavens are higher than the Earth, ſo are my Waies higher than your Waies, and my Thoughts than your Thoughts.* You give trifles, and give them but to one, I give Worlds and give them to every one. You divide and diſperſe your Gifts, and leſſen by diſperſing them, I communicate and unite my Gifts, and augment by giving them: You think it impoſſible for one man to enjoy all things,

things, I think it poſſible for innumerable Millions. You think your intereſt is abated, and your fruition endangered by the communication of your Treaſures to many; I know they are increaſed and multiplied by the number of the Enjoyers. You think Gold and Silver to be the greateſt Gifts, and that nothing is yours but what is ſhut up within ſuch Fences, and Walls, and Hedges; I know that Men are the greateſt Treaſures, and that your intereſt is extended through all Worlds, and your Poſſeſſions illimited. For according to the tenour of theſe words, and a little before he ſaith, *Thou ſhalt break forth on the right hand and on the left, and thy ſeed ſhall inherit the Gentiles, and make the deſolate Cities to be inhabited. Fear not, for thou ſhalt not be aſhamed: neither be thou confounded, for thou ſhalt not be put to ſhame: for thou ſhalt forget the ſhame of thy Youth, and ſhalt not remember the reproach of thy Widowhood any more. For thy Maker is thy husband, the Lord of Hoſts is his Name,* &c. And a little after he ſaith, *Thou ſhalt alſo be a Crown of Glory in the hand of the Lord, and a royal* DIADEM *in the hand of thy* GOD. *Thou ſhalt no more be termed* Forſaken,

ſaken, *neither ſhall thy land any more termed* Deſolate, *but thou ſhalt be called* Hephzibah, *and thy land* Beulah: *for the Lord delighteth in thee, and thy Land ſhall be married. For as a young Man marrieth a Virgin, ſo ſhall thy Sons marry thee: and as the Bridegroom rejoyceth over the Bride, ſo ſhall thy GOD rejoyce over thee.* For a Son to marry with his Mother is Inceſt; it is Confuſion alſo for a Child to go in unto his Fathers Wife: And yet the Church of GOD ſhall be the lawful Bride of every one of all her Sons. Here is Magnificence! GOD giveth himſelf, and his eternal Son, and his Holy Spirit, and his Bride, and his Apoſtles and Prophets, and all the Univerſe to every Soul! Which juſtifieth that ſaying of St. *Chryſoſtome, GOD loveth every one with all the Love wherewith he loveth the whole World.* His Magnificence exceedeth all Limits, Laws, Imaginations, Wiſhes, Poſſibilities, and he maketh every one * *Heir of the World*, † *Coheir with Chriſt*, * *to inherit all things*; every one more than the ſole end of all his Kingdom. For all the Ornaments and Riches of a Bride are given with her Perſon: her Palace and Attendants are her Lovers upon the Marriage, as well as ſhe: and

* Rom. 4. 13. † Rom. 8. 17. * Rev. 21. 7.

and all things that magnifie, or make her amiable, are ſubſervient to his enjoyment, and really his that is her Husband. So that GOD giving us his Church to be our Mother and our Bride, hath intended us all the things whereby he benefited her in all kingdoms and ages: and hath loved us in all the Love which he hath exerciſed towards her: and all the fruit of all his Love to the whole World reſteth in our Exaltation. This is the Magnificence of Almighty GOD to every Soul in his Kingdom. And for this it is that the Church is called, *The Aſſembly of the Firſt-born*, becauſe all her Children are the perfect Heirs, and Kings, and Bridegrooms, every one compleatly, and more to his ſatisfaction, than if he were ſo alone. For as GOD is wholly every where, and the more here for being in other places; and infinitely here becauſe he is Omnipreſent: So does he wholly ſee and intend every one, as if him alone; and love him far the more, by loving every one; for his Love being infinite, it is expreſſed towards him in all the parts of his Kingdom: and the more rich and glorious he maketh all things, the more great and happy he maketh *Him*, according to the

the immeaſurable All-ſufficiency of his infinite Wiſdom.

THERE is in the Goodneſs of GOD an infinite Greatneſs that makes it Magnificent: for he gives *Himſelf*. When a Queen gives her ſelf, whether it be to a Beggar, or to one of her Courtiers, or to another King, if it proceed from an ardent Love the Gift is full of ſweetneſs within; but it is alwaies attended with great Magnificence without: together with her ſelf ſhe gives him her Palace, her Exchequer, Gardens of Pleaſure, her Crown and Throne, her Soveraignty, her Nobles, Attendants, and all her Kingdom. GOD doth infinitely more. He gives himſelf by Loving, and with himſelf gives us all his Wiſdom, Goodneſs and Power, by making them full objects of Complacency: by doing with them for us, all that we could deviſe, or deſire, or effect with them, had they been our own and ſeated in our ſelves. His bounty in giving himſelf is attended with infinite advantages, innumerable wonders of love and goodneſs, a care to make himſelf (as a Bridegroom does) exceeding amiable and glorious, a care to purifie and fit his Queen for himſelf with all kind of greatneſs and beauty:

beauty: a care to adorn his Palace with all kind of delectable things, Riches, Pleaſures, magnificent Furnitures, Perfumes, Muſicians, Pictures, Jewels, Dainties, Feaſts, Attendants, Nobles, *&c.* In all which he infinitely exceedeth all the Monarchs of the World. His Kingdom is celebrated by *David* with great Exultation, *Pſal.* 145.

NOW if we would be Magnificent as GOD is, we muſt have a love within our Souls, that is willing to impart all theſe incomprehenſible Treaſures and Glories to every Soul, and to all his Hoſts; and if it be poſſible, to out-do all this, to give all theſe Worlds, nay GOD himſelf, and every Soul to all with greater ardour, and joy and gratitude: Angels and Men, our ſelves to all, and all to every one. For that Love which is the fountain of all is greater than all, a greater Gift, and a greater Treaſure. And that love which imitates the firſt is in it's place the only deſirable and excellent thing that is poſſible. GODS love in its place is infinitely better then all. Removing it you ſhake and aboliſh all. But in ſuch a Creature he deſires to be beloved. He made him free, that he might be capable of Loving, for it

it is impoſſible to love by conſtraint or neceſſity: and having made him free and left him to himſelf, infinitely deſires to be beloved of him. All his own love unto him, and all the glories of Heaven and Earth which are prepared for him, are means for the obtaining of that end, Obligations, Motives, Allurements, Incentives of that Love which GOD deſires. If he will not return Love, all are imbittered and made diſtaſtful. Infinite Love infinitely deſires to be beloved, and is infinitely diſpleaſed if it be neglected. GOD deſires to take Complacency in all, to ſee the beauty of his Bride, and the accompliſhment of his deſign, in the Love of his Beloved. And nothing in all Worlds but the love of that Perſon can be his ſatiſfaction. For nothing can ſupply the abſence or denial of that Love which is his end. For in its place it is the only needful and proper thing, far more deſired than all that went before: All that went before was but the Means, this is the thing deſigned and endeavoured by them. For upon this Return all the ſweetneſs of the reſt dependeth. All is made ſweet and compleat, and delightful, if this Soul doth love GOD in all theſe things; if not, they

are all made vain, and his love is turned into ſour diſpleaſure. All the other things are ſo far from *alleviating* that they increaſe his diſpleaſure; the glory and abundance of them is ſo far from making him to deſpiſe this Love, that in reſpect of theſe things he the more deſires it; becauſe he would not have his labour vain; and his own infinite Love makes him more to eſteem the love of this Creature, which is (in its place) his Soveraign object; and for that very cauſe ſo beloved and admired by all Angels and Men. Is not then the Love which a man returneth a Magnificent thing! Certainly if it anſwers all theſe preparations and obligations as their end, and be lookt upon as that without which all the Creation is vain and fruſtrate, it is the moſt great and marvellous thing in all the World, and is *in its own place* of all other things moſt highly deſired by all Angels and Men; and is the greateſt Gift which (in, and by that Soul) can poſſibly be given. It is eſteem of, honour paid to, and delight in, all theſe great and moſt glorious things. It contains in it ſelf a *deſire* to ſee GOD pleaſed with more than the fruition of all Worlds, and of becoming it

it ſelf the greateſt Treaſure to his eternal eſſence of all that is poſſible. And if this *deſire* be not ſatisfied, all the grandeurs of his eternal Kingdom are to no purpoſe. But *the deſire ſatisfied is a Tree of Life.* What the Sun is to the Eye, that is Love to the Deſire. GODS infinite deſire of our Love makes it infinitely delightful to him. *Davids* purpoſe to build the *Temple* was more accepted than *Solomons* performance. And if one Contrite groan be better than all Sacrifices, to love GOD with all the Soul and Underſtanding is better than to give him all Worlds. We ſacrifice all by Loving him as we ought. We ſee the Beauty and Glory of all, and offer it all up to him, with infinite Deſire, our ſelves alſo with infinite Gratitude. Could we make millions of Worlds, infinitely greater and more perfect than this, they ſhould all be his. No delight, no joy, no pleaſure can be greater to us, than to ſee him reigning. He gives all to us, that we might give it all to him: In our Affection and with our Love it is moſt delightful. Our Affections are the flames and perfumes that enrich the Sacrifice. He is a Spirit to be ſerved in a Spiritual manner: all that we *would* do, we do.

Infinite deſires and intentions of Pleaſing him are real objects to his Eye. The Goodneſs of the Soul, and the Greatneſs of his Goodneſs conſiſteth in them. A Will enlarged with an infinite Fancy is a prodigious depth of goodneſs when it is all Love. It would do millions of things for its Object! But GOD is incapable of more Worlds: and all that are poſſible he can make himſelf: our Magnificence muſt be ſhewn in ſomething he cannot do, unleſs he were in our Circumſtance, and which of all things in the World he knows moſt fit to be done, were he in our places. He cannot be the Soul of any of his Creatures: but would be the Soul of that Soul: the joy and delight of that Soul; the life and glory of that Soul: and that he cannot be, unleſs that Soul will delight in him, and love and honour him. It is not he muſt honour himſelf: but that Soul: His deſire is, that that Soul would freely turn, and delight in him freely, of its own accord, would incline it ſelf to conſider his Excellencies, and dedicate it ſelf to love and honour him. This is one way for the Soul to be Magnificent towards Men too: who by Nature delight to ſee GOD

GOD beloved, and ſatisfied in a point of ſuch infinite importance.

IT is true indeed, that GOD can be full of Indignation and puniſh: but for love to turn into anger is no compenſation for the pleaſure it loſt by our miſcarriage: and to puniſh is a ſtrange and troubleſome work, in which Love is extinguiſhed, or elſe afflicted. Infinite Love puts an infinite value on the Gift. And I think it is Magnificence to give a Gift of infinite value.

OUR Magnificence towards Men muſt be laid on a deep and eternal foundation. We muſt be willing to give our ſelves to their comfort and ſatisfaction. And that we cannot do, but by imitating GOD in all his Goodneſs, ſtudying their felicity, and deſiring their love with the ſame earneſtneſs to the utmoſt of our power: doing in all places, in all things, in all Worlds, the things they deſire: ſuppoſing them to be what they ought to be, like Gods themſelves.

THE beſt Principle whereby a man can ſtear his courſe in this World, is that which being well proſecuted will make his Life at once honourable and happy: Which is to love every man in the whole

World as GOD doth. For this will make a man the Image of GOD, and fill him with the mind and ſpirit of Chriſt, it will make every man that is, the Repreſentative of GOD and of all the World unto him. It will make a man to reverence GOD in all Mankind, and lift him up above all Temptations, Diſcouragements and Fears. It will make him to meet the love of GOD, Angels, and Men, in every Perſon. It will make a man truly glorious, by making him pleaſing to GOD, and univerſally good to every one; diffuſive like the Sun, to give himſelf to all, and wiſe to enjoy their compleat Felicity. If there were but one, the Caſe is evident: ſuppoſing more than one, his duty is to love every one the more for all their ſakes. For ſince he muſt love all, and they are all to love one, and every one, he muſt pleaſe them all by gratifying their love to one, and by doing ſo to every one, they are all concerned in the welfare of one, and pleaſed in the love that is born to every one. This in the ſtate of Glory will be clear, where every one like the Sun ſhall be clearly ſeen extending his love to all; though here upon Earth, where our eſtate

ſtate is imperfect, by reaſon of the imperfection of our Knowledge it doth not appear. Our actions are limited: for being finite in our outward demeanour, they muſt needs be regulated by Juſtice and Wiſdom. But two things come in here to the aſſiſtance of Magnificence, whereof the firſt is the inferiour perfection of our Love to all, the ſecond is the univerſal Satisfaction which the beauty of our outward life will afford at laſt. Concerning the laſt, two things are fit to be conſidered. Firſt, that as GOD has communicated the Sun, by making it viſible, to all; and there is not a Star but is ſeen by all Nations and Kingdoms: ſo has he communicated the Soul, by making it viſible, to all; and there is not a Thought that ſhall remain uncovered; nor an action, but it ſhall be ſeen by all for ever. Secondly, that as GOD himſelf is admired for his *Inward Love*, ſo is he for the operations of his *Outward Life*, I mean for his *Works* and *Judgments*. When they ſaw his *Works* finiſhed, *The Morning Stars ſang together, and all the Sons of GOD ſhouted for joy.* The Elders are repreſented before his Throne, caſting down their Crowns, and ſaying, *Thou* Job

 art

Rev.4. 11. *art worthy, O Lord, to receive Glory, and Honour, and Power, for thou haſt created all theſe things, and for thy pleaſure they are, and were created.* Where the perfection of GODS Pleaſure in the GLORY of the *Creation* is evidently diſcovered, to be one of the *Joyes of Heaven*; a great matter of their Contemplation, an eternal cauſe of their Praiſes. His infinite and eternal Love is that by which he is *All Glorious within:* all the ſweetneſs of his Eſſence, and all the perfection of the Soul is there: but yet his Saints in the Church Triumphant, ſing the Song of *Moſes*, and the Song of the
Rev.15.3, 4.5. *Lamb*, ſaying, *Great and Marvellous are thy WORKS, Lord GOD Almighty, Juſt and True are thy WAYES thou King of Saints!* His Works are the ſubſtantial Creatures in Heaven and in Earth: his Waies are his proceedings and diſpenſations among them in all ages. For all ſhall appear together for ever, the one being *Great* and *Marvellous*, the other beautified with *Truth* and *Juſtice.* So that neither of theſe doth ſwallow up the other, but both are diſtinct and perfect. Our Love may be infinite on the Inſide, and yet our Life be diverſified with

many limited and particular actions. Now if our Life be like GODS, eternally to be ſeen; and our Actions in paſſing paſs not away, but in the ſphere of our life abide for ever, *our Life all at once* is a myſterious Object, interwoven with many Thoughts, Occurrences, and Tranſactions; and if it be to be preſented to GOD like a Ring, or a Garland, we had need to be very choice in the mixture of our Flowers, and very curious in the Enammel of ſo *rare a Token.* Perhaps it is his Crown, nay our own; His and our Royal Diadem. It ſhall ſhine like a glory about our Souls for ever. That there ſhould be any dirt or blemiſh in it, is inconſiſtent with our Felicity: but it is a Magnificent Preſent if it be enchaſed with Jewels, well choſen and curiouſly ſet, I mean with the moſt pure and fit elections, the moſt Wiſe, and Juſt, and excellent Actions, the moſt bright and clear Apprehenſions, the moſt divine and ardent Affections. The laſt are like Gold, the ground work of the Crown: but the work it ſelf is a mixture of elaborate Diſtinctions that ſparkle in their luſtre like Gems of ſeveral cuts and colours. An imperial Crown is a Magni-

Magnificent Preſent from a King to a King: But a Life like GODS in a ſphere, for which Time was lent that it might be well wrought, and preſented before him when made perfect, as far ſurpaſſeth the moſt glorious Crown that did ever ſit upon Monarchs brows, as that can be ſuppoſed to excel a dull *Clod of Earth*, or a piece of *Ruſty Iron.* There all Obligations, and Laws, and Duties, and Occaſions are interwoven, all our Vertues, and Graces, and Vices, all our Tears, and Devotions, and Prayers, our Servants, the Poor, the Rich, our Relations, Parents, Friends, Magiſtrates and Miniſters are ſet, and exhibited in their proper places; they appear to the life with all our Behaviors towards them: and though we did deny a Poor mans Requeſt for the ſake of another, and this and that, and the other particular action did not at preſent extend to all: but the Soul was feign to uſe much wiſdom in contracting its operation for the greater advantage, in finding out its Duty, in moderating its Behaviour, in ballancing its occaſions and accounts; yet in the reſult of all, it will be found full of Bounty and Goodneſs to all, by taking care to be juſt

juſt and pleaſing to all in the beauty of its Converſation. When two things it deſires to do, are incompatible to each other; it ſtudies which of the two was more juſt, and fit, and neceſſary; which tends moſt to the full and final perfection of its Life; the intereſt of a Child ſometimes carries it from another man, a debt of Neceſſity is paid with that we would give, for a work of Charity: yet when all is Obedience, Duty, and Love, that life is a moſt Magnificent Gift. A Wife, a Siſter muſt be reſpected in her place, a Son, a Servant, a Friend, before a Stranger; if the caſe be ſuch that one of them only can be relieved. All in the Family, being made in the Image of GOD, as well as the Beggars without doors, are Objects of our Charity. But ſo much *Goodneſs* being in the bottom of the deſign, and ſo much *Prudence* and *Juſtice* in the denial: Where his Gold and Silver faileth, his affection may be infinite, and the reſtraints he ſets upon his Actions, be the ſeveral cuts and diſtinctions in the Work, the very true Engravings that make the Jewel, or the Crown *Glorious.* Its *Matter* is *Life* it ſelf, yet the *Workmanſhip* far excels the *Matter*,

Matter, when it is as *Accurate* and *Divine* as it ought to be. This great and deep Thought makes every little act of Life magnificent and glorious, a better Gift to GOD in its place, than the Creation of all Worlds before him. While a mans Love is really infinite towards all, and he is ready to ſacrifice himſelf with *Moſes*, and St. *Paul*, for the good of the World: but is fain to ſet a reſtraint upon himſelf for the ſake of others. The very grief which true *Goodneſs* conceives at the deficiency of its power, and the force that lies upon it in ſo *ungrateful* a Neceſſity, where it muſt be an Umpire and a Judge between its Bowels and its Children, is a moleſtation which he endures in the midſt of his duty, filling all Spectators with as much pleaſure as him with pain. All ſhall be remembered, and all theſe things which are now ſo grievous, ſhall themſelves become a part of our future Glory.

REMEMBER alwaies thou art about a Magnificent work: and as long as thou dwelleſt here upon Earth lay every action right in its place. *Let* not *Patience* only, but every Vertue *have her perfect work*. Let Wiſdom ſhine in its proper ſphere;

ſphere: let Love *within* be infinite and eternal, in the light of true Knowledge it is impoſſible to exceed: be right in all thy Conceptions, and wiſe in all thine Elections, and righteous in all thy Affections, and juſt in all thy Actions; let the habits of Compaſſion and Mercy appear and break out fitly upon all occaſions: and the ſeverity of Juſtice too for the preſervation of the World! Let all be underlaid with ſolid Goodneſs, and guided with Prudence, and governed with Temperance, ordered with Care, and carried on with Courage: lay hold on thy Incentives by a lively Faith, and on all the ſtrengths of Eternity by a glorious Hope, let all be ſweetened with a gracious Charity, fortified and ſecured with invincible Meekneſs, and profitably concealed, and vail'd over with Humility; let thy Contentment put a luſtre and grace upon all: let Magnanimity and Modeſty appear in thy actions, Magnificence and Liberality act their part; let Reſignation to the Divine Will, and Gratitude, come in to compleat all theſe, and thy Life be beautified with the ſweet intermixture of Obedience and Devotion: Thy GODLINESS will be ſo divine,

vine, that all Angels and Men will be perfectly pleaſed, eſpecially when thou haſt wiped out the Miſcarriages by the bloud of the Lamb, which in a little chryſtal Vial pure and clear thou ought'ſt alwaies to carry about with thee, when thou haſt waſhed away the defilements contracted in the work, with the Tears of Repentance: Thoſe Tears too he putteth in his Bottles, and they will turn into Jewels. There is not one drop ſo ſmall, but it ſhall turn into a Precious Stone, and continue for ever as it were frozen
Pſal. 40.5. into a Gem. *Many, O Lord my GOD, are thy wonderful Works which thou haſt done, and thy Thoughts which are to us-ward: they cannot be reckoned up in order unto thee: If I would declare and ſpeak of them, they are more than can be numbered: how precious alſo are thy Thoughts O GOD: how great is the ſum of them! If I ſhould count them*
Pſal. 139. 17,18. *they are more in number than the Sand! When I awake I am ſtill with thee!* And with whom elſe can I be! for thou only art infinite in Beauty and Perfection: O my GOD, I give my ſelf for ever unto thee!

CHAP.

CHAP. XXXII.

Of Gratitude. It feeds upon Benefits, and is in height and fervour anſwerable to their Greatneſs. The Queſtion ſtated, Whether we are able to love GOD more than our ſelves. It is impoſſible to be grateful to GOD without it. A hint of the glorious Conſequences of ſo doing.

WHAT GOD has made us able to do by way of *Gratitude*, you muſt ſee in the Chapter of *Magnificence*. The Love wherewith all theſe things ought to be done, ſhall be ſo great in the eſtate of Perfection, our Charity and Wiſdom ſo directly intend all Angels and Men, and eſpecially GOD above all bleſſed for ever, our Gratitude and Goodneſs make us ſo zealous for their ſatisfaction, that no pleaſure in the whole World ſhall be comparable to that of being Delightful to them. To receive all is ſweet, but to communicate all (adorned thus within the ſphere of our own lives) is infinitely beyond all that can be ſweet in the reception, both for our glory and ſatisfaction. There is ever upon us ſome preſſing want in this World, and will be till we are infinitely

nitely ſatisfied with varieties and degrees of Glory. Of that which we feel at preſent we are ſenſible: when that want is ſatisfied and removed, another appeareth, of which before we were not aware. Till we are ſatisfied we are ſo clamorous and greedy, as if there were no pleaſure but in receiving all: When we have it we are ſo full, that we know not what to do with it, we are in danger of burſting, till we can communicate all to ſome fit and amiable Recipient, and more delight in the Communication than we did in the Reception. This is the foundation of real Gratitude, and the bottom of all that Goodneſs which is ſeated in the bent and inclination of Nature. It is a Principle ſo ſtrong, that Fire does not burn with more certain violence, than Nature ſtudy to uſe all, when it hath gotten it, and to improve its *Treaſures* to the acquiſition of its *Glory*.

THE Holineſs of all the work conſiſts in the Fervour wherewith it is done, and if our Love ſhall in Heaven anſwer all its Cauſes, it will be equal to all its Obligations and Rewards, and as infinite in a manner as the excellencies of its objects, the very love of GOD towards all things will

will be in it, our Love ſhall be in all his, and his in ours. And if we love GOD, Angels and Men, all Vertue, Grace and Felicity as they deſerve; we ſhall ſo delight in excellent actions, and in appearing amiable and glorious before them, that we would not for all Worlds miſcarry in a little: And therefore every defect (even after pardon) will be an infinite *diſaſter* as well as *blemiſh*. This is one effect of *Gratitude* in Nature. And if it were not for the Satisfaction of *Jeſus Chriſt*, and the efficacy of Faith and Repentance in his Blood, the leaſt Sinner in all Nature would be eternally miſerable, notwithſtanding the advantages of *Chriſts* blood. It is the deſire of the Soul to be ſpotleſs in it ſelf. And if it be ſo prophane as to build upon theſe advantages, without taking care to be as excellent as it is able, it is the moſt ungrateful Creature in the World, and is too baſe and dirty, to appear in Glory.

TO talk of overflowing in the diſburſments and effuſions of Love and Goodneſs, till our emptineſs and capacity be full within, is as impertinent and unſeaſonable, as to adviſe a Beggar to give away a Kingdom, or a dead man to breath, or one that is ſtarving to give Wine and

Banquets to the Poor and Needy. But when a man is full of bleſſedneſs and glory, nothing is ſo eaſie as to overflow unto others: to forbid, or hinder him, is to ſtifle and deſtroy him. Breath with the ſame neceſſity muſt be let out, as it is taken in. A man dies as certainly by the confinement, as the want of it. To ſhut it up and deny it are in effect the ſame. When a man hath the glory of all Worlds, he is willing to impart the delights wherewith he is ſurrounded, to give away himſelf to ſome amiable Object, to beautifie his Life, and dedicate it to the uſe and enjoyment of Spectators, and to put life into all his Treaſures by their Communication. To love, and admire, and adore, and praiſe, in ſuch a caſe are not only pleaſant, but natural, and free, and inevitable operations. It is then his ſupream and only joy to be amiable and delightful. For the actions of Love and Honour belong in a peculiar manner to a plentiful eſtate: Wants and Neceſſities when they pinch, and grind us in a low condition, diſturb all thoſe eaſie and delicate Reſentments, which find their element in the midſt of Pleaſures and Superfluities. Hence it is, that high-born Souls in Courts and Palaces are addicted more to ſweet and honoura-

ble

ble exceſſes, than Clowns and Peaſants. The one ſpend their life in Toil and Labour, the other in Careſſes and ſoft Embraces. Amities and Bounties, Obligations and Reſpects, Complements and Viſits are the life of Nobles: Induſtry and Care is that of the meaner People. Honours and Adorations are fit for the Temple, not for the Market. Soft and tender Affections are more in the *Court*, than in the *Shop* or *Barn*. There is ſome difference in this reſpect even between the City and Country. But *Heaven* is the Metropolis of all Perfection. GOD is a mighty King, and all his Subjects are his Peers and Nobles. Their life is more ſublime, and pleaſant, and free, becauſe more bleſſed and glorious. Their very Palaces and Treaſures are infinite Incentives to the works of honour and delight, and they cannot reſt either day or night, but continually cry, *Holy, Holy, Holy, Lord GOD of Hoſts, Heaven and Earth are full of the Majeſty of thy Glory.* Their Beauties and Perfections enflame one another. Their very Joyes inſpire them with eternal Love: and as all Care and Labour are removed, ſo are all delights and extaſies eſtabliſhed. Raviſhments and Careſſes, Adorations and Complacencies, all the force and violence of

Nn 2 Love,

Love, Charms, Allurements, high Satisfactions, all the delicacies and riches of ſweet Affection, Honours and Beauties are their Converſation. Towards GOD, towards themſelves, towards each other, they are all Harmony, and Joy, and Peace, and Love: they flie upon Angels wings, and trample upon Spices. *Aromatick* Odours and Flowers are under feet; the very ground upon which they ſtand is beſet with Jewels. Such you know were the foundations of the Walls of the *New Jeruſalem*, and the pavement of the Street was beaten Gold. GOD and the Lamb were the Light, and the Temple of it.

THAT we are to *Enjoy* all Angels and Men by communicating our ſelves unto them, is a little *myſterious*: but may more eaſily be underſtood, than a thing ſo obſcure as *The Enjoyment of GOD by way of Gratitude.* That we are to love GOD more than our ſelves is apparently ſure, at leaſt we ought to do it, but whether it be poſſible, is a queſtion of importance. That we gain infinitely by his Love, is certain; but that we gain more by our own, is prodigious! It is our duty to love him more than our ſelves, but whether it be our Nature, or no, is doubtful. It is impoſſible to aſcend at the firſt ſtep to the top of the Ladder.

Ladder. Even *Jacobs* Ladder will not bring us to Heaven, unleſs we begin at the bottom. Self-love is the firſt round, and they that remove it, had as good take away all: For he that has no love for himſelf can never be obliged. He that cannot be obliged cannot delight in GOD: He that cannot delight in him cannot enjoy him: He that cannot enjoy him, cannot love him: He that cannot love him cannot take pleaſure in him, nor be Grateful to him. Self-love is ſo far from being the impediment, that it is the cauſe of our Gratitude, and the only principle that gives us power to do what we ought. For the more we love our ſelves, the more we love thoſe that are our Benefactors. It is a great miſtake in that arrogant *Leviathan*, ſo far to impriſon our love to our ſelves, as to make it inconſiſtent with Charity towards others. It is eaſie to manifeſt, that it is impoſſible to love our ſelves, without loving other things: Nature is crippled (or if it has her feet, has her head cut off) if Self preſervation be made her only concern: We deſire to live that we may do ſomething elſe; without doing which life would be a burden. There are other principles of Ambition, Appetite, and Avarice in the Soul: And

there are Honours, and Pleaſures, and Riches in the World. Theſe are the end of Self-preſervation. And it is impoſſible for us to love our ſelves without loving theſe. Without loving theſe we cannot deſire them, without deſiring canot enjoy them. We are carried to them with greater ardour and deſire by the love of our ſelves. Preſervation is the firſt, but the weakeſt and the loweſt principle in nature. We feel it firſt, and muſt preſerve our ſelves, that we may continue to enjoy other things: but at the bottom it is the love of other things that is the ground of this principle of Self-preſervation. And if you divide the laſt from the firſt, it is the pooreſt Principle in the World.

TO love another more than ones ſelf is abſurd and impoſſible. In Nature it is ſo, till we are obliged; or perhaps till we ſee it our intereſt, and find it our pleaſure: It is a ſurprize to an Atheiſtical fool; That it ſhould be ones intereſt to love another better than ones ſelf: yet Bears, Dogs, Hens, Bees, Lions, Ants do it: they die for their young-ones. Nurſes, Fathers, Mothers do it. Brides and Bridegrooms frequently do it; and ſo do Friends. All valiant Hero's love their Country better than themſelves: *Moſes* would have his Name blot-

ted out of the Book of Life rather than the *Iſraelites* deſtroyed. St. *Paul* could wiſh himſelf accurſed from Chriſt for his Brethren the *Jews*: and they both learnt it of their *Maſter, who made himſelf a Curſe*, and even Sin *for us*. And it was his intereſt to do it! If we are immortal, and cannot but be bleſſed, it muſt needs be our intereſt to love him that is more bleſſed than we, better than our ſelves; becauſe by that love we enjoy his bleſſedneſs, which is more than our own, and by that Love it is made ours and more than ours. Is not all our Glory, and Vertue, and Goodneſs ſeated in the exceſs of this perfect love! Do not all brave and heroical deeds depend upon it? and does not the man deſerve to be burnt as an enemy to all the World, that would turn all men into Knaves and Cowards, and deſtroy that only principle which delivers them from being Mercenary Slaves and Villains; which is *the Love of others!* That alone which renders a man uſeful to the World is *the Love of others*. He that deſtroyeth this would pluck up all Gratitude by the roots: all Worth, Goodneſs, and Honour! No wonder therefore he ſhould be an Atheiſt, ſince Nature is ſo baſe and abominable before him. But its

Principles are oftentimes ſo generous, in Truth, that they are too great for themſelves. Nothing is ſo ordinary in the falſe way, as that of loving others better than our ſelves. Even Dogs have ſtarved themſelves to death upon the abſence of their Maſters. How many Fathers have gone down with ſorrow to their Graves, and loſt all the comfort of their lives in the death of their Sons! How many Mothers have broken their hearts for the death of their Children! How many Widows have buried themſelves alive for the loſs of their Husbands; I mean, by ſequeſtring themſelves from all the delights and pleaſures of the World! How many Lovers dote, and wax pale, and forget their Meat, Sleep, and Employment, and run mad for their Miſtreſſes! Are there no ſuch Examples; or is there no ſtrength in ſuch Examples as theſe? But to love GOD better than ones ſelf ſeemeth more unnatural. Ah vile! the more baſe, and more wicked we! How we ſhould love GOD better than our ſelves is eaſie to unfold by the principles of Self love, and Self exaltation. Take it in the manner following (and when you have ſeen its poſſibility, conſider the glory of doing it, the benefit and felicity, and honour that is in it. For it

it is all worth and pleaſure, goodneſs and beauty, Gratitude and Vertue, wiſdom and ſecurity, perfection and excellency. We love our ſelves more in doing it, than it is poſſible to do without it.)

IT is natural to all them that love themſelves, to love their Benefactors, and all thoſe things that are conducive to their welfare, pleaſure, ſatisfaction: And the more they love themſelves, the more apprehenſive they are of the benefit they receive, and the more prone to love that which occaſions it. The more goodneſs we find in any thing, the more we are prone to love it; and the more we love it, the more to take pleaſure in it. And if we find it highly convenient, and extreamly delightful, we had (not ſeldom) rather die than part with it: we love our ſelves only that we might live to enjoy that glory, or delight, or beauty, or convenience that we find ſo agreeable. It often falls out, for want of acquaintance with delightful things, that we think nothing ſo powerfully ſweet, as to engage our Soul, beyond the poſſibility of retrieving it ſelf: and that nothing can cleave ſo ſtrangely to our minds, as to be nearer and dearer than Life it ſelf. Yet oftentimes we find men of this opinion

changing

changing their minds, when they have chanced to taſte ſome ſweetneſs in Nature, they were not aware of, and then to become ſuch miraculous Converts, that they love not themſelves but for the ſake of that delight which they have found in the World. I make it a great Queſtion, would men ſink into the depth of the buſineſs, Whether all Self-love be not founded on the love of other things? And whether it be not utterly impoſſible without it? Only the love of thoſe things is ſo near and cloſe to the love of our ſelves, that we cannot diſtinguiſh them, but miſtake them for one and the ſame. If the Sun were extinguiſhed and all the World turned into a Chaos; I ſuppoſe there are few that love themſelves ſo, but they would die, which plainly ſhews that the love of the World is inſeparably annexed with the love of our ſelves, and if the one were gone, the other would be extinguiſhed: eſpecially if the ſweetneſs of the Air, and its freedom and eaſe, were changed into fire and torment. For then we would ſurely deſire to die, rather than endure it: which ſhews that the love of eaſe and repoſe is greater than the love of our very Beings, though not ſo perceivable, till we have examined the buſineſs.

But

But if there be any pleaſure, or goodneſs, or beauty truly infinite, we are apt to cleave unto it with adhæſion ſo firm, that we forget our ſelves, and are taken up only with the ſence and contemplation of it. The raviſhment is ſo great, that we are turned all into extaſie, tranſportation and deſire, and live intirely to the object of our fruition. The power of infinite delight and ſweetneſs is as irreſiſtible, as it is ineffable. And if GOD be all beauty and delight, all amiable and lovely, truly infinite in goodneſs and bounty, when we ſee him, and taſte the grace of his excellency, the bleſſedneſs and glory wherewith we are amazed, poſſeſſeth us intirely and becometh our ſole and adæquate concern. After that ſight it is better periſh and be annihilated, than live and be bereaved of it. The fall from ſo great a height would fill the Soul with a cruel remembrance, and the want of its former glory and bliſs be an infinite torment. Now if it loved nothing but it ſelf, it could endure all this; rather than forſake it ſelf, or loſe, or be bereaved of its eſſence, it would endure any miſery whatſoever. Or to ſpeak more correct and accurate ſence, it would be incapable of any Paſſion, Patience or Miſery, but only that

which

which flow'd from its abolition. Nothing could prejudice it but the change of its Being.

THAT is not likely to love it ſelf after the way which ſome conceive proper to Self-love, which is willing to forſake it ſelf upon any Miſery, and apt to forget it ſelf upon any great felicity. It loves it ſelf that it might enjoy ſuch a pleaſure, but loves that pleaſure ſo much beyond it ſelf that it is ready to go out of it ſelf, and is almoſt beſide it ſelf for the fruition of it. Loving it ſelf only for that end, and that chiefly and for its own ſake, it loves that far more than it loves it ſelf. And there is no limit nor bound, when it once begins to love any thing more than it ſelf, it may proceed eternally: and provided its Object be infinitely more excellent, it will eaſily and greedily love it infinitely more than it can it ſelf, and value the continuance of its own life only for the ſake of that which it ſo infinitely eſteems and delights in. It is true indeed it preſuppoſes its Capacity: but what would that capacity be worth, were it not for Objects.

WERE there no SUN it were impoſſible for ſo fair an *Idea* to be conceived in a Mirror, as is ſometimes in a Glaſs, when it is expoſed to the ſkie. The Mirror is in it

it ſelf a dark piece of Glaſs; and how ſo much fire, and flame, and ſplendor ſhould come from it while it is a cold Flint or piece of Steel, how it ſhould be advanced by any Art whatſoever to ſo much beauty and glory, as to have a Sun within it ſelf, and to dart out ſuch bright and celeſtial beams no man could deviſe. Yet now there is a Sun, the Matter is eaſie, 'tis but to apply it to the face of the Sun, and the Glaſs is transformed. And if GOD dwelleth in the Soul as the Sun in a Mirror, while it looketh upon him, the love of GOD muſt needs iſſue from that Soul, for *GOD is love*, and his love is in it. The impreſſion of all his Beauty ſwallows up the Being of the Soul, and changes it wholly into another nature. The Eye is far more ſenſible of the Day, and of the beauty of the Univerſe, than it is of it ſelf, and is more affected with that light it beholds, than with its own eſſence. Even ſo the Soul when it ſees GOD is ſenſible only of the glory of that eternal Object: All it ſees is GOD, it is unmindful of it ſelf. It infinitely feels him, but forgets it ſelf in the Rapture of its Pleaſure.

BUT we leave Illuſtrations, and come to the reaſon of the thing in particular. The Soul loving it ſelf is naturally concerned

cerned in its own happineſs, and readily confeſſeth it oweth as much love to any Benefactour, as its bounty deſerveth. And if the value of the Benefit be the true reaſon of the eſteem, and Reaſon it ſelf the ground of the return, A little Kindneſs deſerveth a little love, and much deſerveth more. Reaſon it ſelf is adapted to the meaſure of the good it receiveth, and for a ſhilling-worth of Service, a ſhilling-worth of Gratitude is naturally paid. For a Crown or a Kingdom the Soul is enflamed with a degree of affection that is not uſual. Now GOD created and gave me my ſelf; for my Soul and my Body therefore I owe him as much as my Soul and Body are worth: and at the firſt daſh am to love him as much as my ſelf. Heaven and Earth being the gifts of his Love ſuperadded to the former, I am to Love him upon that account as much more as the World is worth; and ſo much more than I love my ſelf. If he hath given all Angels and Men to my fruition, every one of theſe is as great as my ſelf, and for every one of thoſe I am to love him as much as that Angel or Man is worth. But he has given me his Eternity, his Almighty Power, his Omnipreſence, his Wiſdom, his Goodneſs, his Bleſſedneſs, his Glory. Where

Where am I? Am I not loſt and ſwallow'd up as a Centre in all theſe Abyſſes? While I love him as much as all theſe are worth, to which my Reaſon, which is the eſſence of my Soul, does naturally carry me, I love him infinitely more than my ſelf; unleſs perhaps the poſſibility of enjoying all theſe things makes me more to eſteem my ſelf, and increaſes my Self-love for their ſake more than for my own. Thus when I ſee my ſelf infinitely beloved, I conceive a Gratitude as infinite in me, as all its Cauſes. Self-preſervation is made ſo natural and cloſe a Principle, by all the hopes and poſſibilities to which I am created. Thoſe Hopes and Poſſibilities are my tender concern: and I live for the ſake of my infinite Bleſſedneſs. Now that is GOD: And for his ſake it is that I love my ſelf, and for the glory and joy of delighting in him, I deſire my continuance; and the more I delight in him, my Continuance is ſo much the more dear and precious to my ſelf. Thus is GOD infinitely preferred by Nature above my ſelf, and my Love to my ſelf, being thoroughly ſatisfied, turns into the Love of GOD, and dies like a grain of Corn in the Earth to ſpring up in a new and better form, more glorious and honourable,

nourable, more great and verdant, more fair and delightful: more free, and generous, and noble; more grateful and perfect. The Love of GOD is the ſole and immediate Principle upon which I am to act in all my Operations.

NOW if you enquire what Advantages accrue by this Love, to the Soul of the Lover, we are loſt again in Oceans of infinite Abundance. The ſtrength, and brightneſs, and glory of the Soul, all its Wiſdom, Goodneſs and Pleaſure are acquired by it, founded in it, derived and ſpring from it: as we have before declared upon the Nature of Love. The ſolution of that one Queſtion will open the myſtery, Whether we gain more by his Love, or our own? All that we gain by his Love amounts to the *Power* of Loving, the *Act* of Loving we gain by our own, and all that depends upon it.

BY his Love he exiſteth eternally for our Enjoyment, as the Father of GLORY which is begotten by it ſelf: but we do not gain all this by his Love; but by our own. Some man would ſay, We gain our Souls and Bodies by the Love of GOD, all Ages and Kingdoms, Heaven and Earth, Angels and Men, infinite and eternal Joyes, becauſe all theſe were without

without our care or power prepared by him, and his love alone. They were prepared indeed by *his* Love, but are not acquired, or enjoyed by it. *He ſo loved the World that he gave his only begotten Son*, and with him all the Laws and Beauties of his Kingdom: but unleſs we love him, unleſs we are ſenſible of his Love in all theſe, and eſteem it, we do not enjoy our Souls or Bodies, Angels or Men, Heaven or Earth, Jeſus Chriſt or his Kingdom: Rather we trample upon all, and deſpiſe all, and make our ſelves deformed. All theſe do but ſerve to increaſe our Damnation, and aggravate our Guilt, unleſs we love and delight in their Author, and his Love it ſelf will eternally confound us. So that we gain and enjoy the Love of GOD by ours. Now Love returned for Love is the Soul of Gratitude. In that act, and by it alone, we gain all that is excellent: And beſide all theſe become illuſtrious Creatures. It is more to our avail to be Divine and Beautiful, than to ſee all the World full of Delights and Treaſures. They would all be nothing to us, without our Love. Nothing does ſo much alienate and eſtrange the Soul from any Object, as want of Affection. All the Kingdom of Heaven is appropri-

ated and made ours by Love alone. The inferiour perfections of our own Eſſence are gained by Love, and by it we accompliſh the end of our Creation. We receive and enjoy all the benevolence of GODS former Love by ours; are made excellent in our ſelves, and delightful to GOD, which can never be brought to paſs any other way, but by our Love alone. By Loving him as we ought to do, we enable him to take pleaſure in us! And this is of all other the greateſt benefit. We cloath our ſelves with the ſimilitude of all his Attributes, and ſhine in his Image by Love alone. Our Love, as it acquires, crowns our Perfections with his infinite Complacency. *This is my beloved Son in whom I am well pleaſed*, is a voice that can be directed to none, but him only that loveth GOD with an eternal Love. He cannot reſt ſatisfied in any that hate, or deſpiſe him. The eternal complacency and delight of GOD, whereby we are crowned with eternal Glory is acquired, and receives its Being in a manner by Love alone.

NOW to love GOD is to deſire Him and his Glory, to eſteem him and his Eſſence, to long for him and his Appearance, to be pleaſed with him in all his

Qualities and Diſpoſitions, or (more properly) in all his Attributes and Perfections, to delight in all his Thoughts and Waies. It is to love him in all his Excellencies. And he that is not reſolved to love every Excellency in him, as much as it deſerveth, does not love GOD at all: for he has no deſign to pleaſe him. But he that purpoſes to do it, muſt of neceſſity love GOD more than himſelf, becauſe he finds more Objects for his Love in GOD, than in himſelf; GOD being infinitely more excellent than he. But if this ſeem a grievous task, it is not a matter of *Severity*, but *Kindneſs*. We miſtake its nature, the Duty does not ſpring from any diſorder in GOD, not from any unreaſonable or arrogant *Selfiſhneſs*, as baſe and fooliſh men are apt to imagine, but from his Excellency: it *naturally* ſpringeth from the greatneſs of his *Worth*: And it is our *freedom*, when we ſee his infinite Beauty, to love it as it *deſerveth*. When we ſo do, we ſhall infinitely love it *more* than our ſelves: becauſe it is infinitely *better*: And indeed, ſhall find it ſo conveniently ſeated in the Deity for us, that could it be tranſpoſed or remov'd, it would no where elſe be fit for our fruition. It is that eternal act of Love and Goodneſs that made

all the Kingdom of Glory for us: that Care and Providence that governs all Worlds for our Perfection, that infinite and eternal Act that gave us our Being. That Beauty is it ſelf the Deity, and wherever it appeareth there GOD is. The GOD-HEAD is the Beauty in which we are all made perfect. And becauſe we *were* nothing, we muſt be infinitely pleaſed that he *is* Eternal; becauſe it is his eternal Act that gives us a Being: and the Act, Oh how Divine! It is his Beauty and Glory. Can we chuſe but love that Act, which is all Goodneſs and Bounty! Which prepares for, and gives to, us, infinite felicity! If we love our ſelves we muſt needs love it, for we cannot forbear to love the fountain of all our delights, and the more we love it, the more ardently we delight in it, the ſweeter and more tranſporting will all our Raptures be, the more feeling and lively, the more divine and perfect will our Souls and our Joyes be: When we know GOD, we cannot but love him more than our ſelves: and when we do ſo, his Bleſſedneſs and Glory will be more than ours; we ſhall be more than Deified, becauſe in him we ſhall find all our Perfection, and be eternally Crowned. We muſt of neceſſity ſit in his Throne, when we

we ſee him enjoying all his Glory, becauſe his Glory is his Goodneſs to us, and his Bleſſedneſs our Felicity: Becauſe in the acts of our Underſtanding we ſhall eternally be with him, and infinitely be ſatisfied in all his Fruitions. That Excellency which obliges us, will enable us to love him more than our ſelves: and while we delight in him for our own ſakes, we ſhall ſteal inſenſibly into a more divine and deeper Delight, we ſhall love him for his. And even in point of Gratitude adore his Glory.

TO *Adore* and *Maligne* are oppoſite things: to *Envy* and *Adore* are inconſiſtent. Self-love is apt to leap at all advantages, and the more we love our ſelves, the more prone we are to covet and wiſh whatſoever we ſee Great and Excellent in another. But he hath conquered our Envy by his infinite Bounty: and made us *able* to adore him by the Perfection of his Eſſence. To covet the Perfections of him we adore, is impoſſible. It is impoſſible to adore him whom we would ſpoil, and rob of his Perfections. For Adoration is a joyful acknowledgment of the infinite Perfections of an *Adorable* Object, reſting ſweetly in them with acquieſcence and rejoycing. It is prone to add and to offer more. An

adoring Soul is in the act of ſacrificing it ſelf to the Deity, and with infinite Complacency admiring and adoring all his Glories.

HIS Glories will be inſpired into the Soul it ſelf, for the healing of that Envy to which it is otherwiſe addicted. And inſtead of Robbery, and Diſcontentment, and Blaſphemy, and Covetouſneſs, the Soul ſhall be full of Honour and Gratitude, and Complacency: and be glad to ſee its GOD the full and eternal act of Perfection and Beauty. It was from all eternity impoſſible there ſhould be any other but he; and he from all eternity has ſo infinitely obliged us, that were it poſſible for any other to have been, it would not be deſirable. He hath obliged us, and we love him better than any other. Should we fancy or conceive another, a Power from all Eternity acting, ſhould we ſuppoſe it poſſible that a Power beſides him might have bin; it muſt be juſt ſuch a Power as this is, and act juſt in ſuch a manner as this hath done: or it would be diſpleaſing. This hath done all that we can deſire, all that all Powers infinite and eternal can do *well*: and therefore all poſſible Powers are conceived in him. He is the full and adæquate object of all Deſire; becauſe

the Fountain of all the moſt Glorious things, and the ſole perfect cauſe of all Enjoyment whatſoever.

CHAP. XXXIII.

The Beauty of Gratitude. Its principal Cauſes. Amity and Communion are the great effect of its Nature. The true Character of a Grateful Perſon. GOD's Incommunicable Attributes enjoyed by Gratitude. All Angels and Men are a Grateful Perſon's Treaſures, as they aſſiſt him in Praiſes. He ſacrifices all Worlds to the Deity, and ſupreamly delighteth to ſee him ſitting in the Throne of Glory.

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great Ends intended in the Gift beſtowed by the Donor, whoſe Satisfaction ought to be regarded highly by every honeſt and worthy Receiver. That Grateful Sence is the crown of the Gift, the Light wherein its Beauty appears, the Temple of its Honour as it were, the Womb wherein it is conceived, and findeth its life and value perfected.

SHOULD we ſtand upon the Explication of theſe, we ſhould have little room for the Fruits and Effects of Gratitude, which are the principal things intended in this Chapter. But in ſhort you may take this account. The greateſt Benefits we can receive, are but *Abortive*, or rather turned into *Curſes*, without a Grateful acknowledgment of them: All Gifts are but *Carkaſſes* devoid of Life, unleſs inſpired with that *Sence* which maketh them *Delightful*. For as Cauſes without Effects are not Cauſes; ſo Bleſſings, if they Bleſs not, are falſely reputed Bleſſings. No Benefits can be Bleſſings, unleſs they are *crowned* with our Complacency. They muſt be conceived in the Mind before they can be transformed into Joy, and be transformed into Joyes before they can produce thoſe Praiſes which are the muſick of the Benefactors Soul, as well as of the Re-

Receivers. They are not *conceived*, unleſs they are *quickened* with the *Life* of the Receiver, nor are they reputed Bleſſings, till they are had in *Reputation*. An *interior Sence* is the Life and Soul of every Bleſſing: without which a whole World of Delights would be but a *Chaos*, the very Kingdom of Heaven but a Confuſion to him for whom it is prepared, and a Soul among the Angels but a *Fool* in Paradice. An Ungrateful Perſon bereaves himſelf of the Pleaſure, that ſhould ſpring from his Enjoyment, for he ſtifles the enjoyment of the Gift he receiveth. He *Eclipſes* and extinguiſhes his own bleſſedneſs by the *dulneſs* of his Soul, and the perverſneſs of his Behaviour. He may be ſurrounded with *Cauſes* of Delight, but is not bleſſed, that is not full of the *Joyes* wherewith he is ſurrounded. When he is full of Joyes he muſt needs overflow with Complacencies; which are the very element of Thankſgiving, the matter and fuel, as well as the Soul of Praiſes. Were there nothing in a Grateful Sence but this, Gratitude were an incomparable Vertue, becauſe all the effects of infinite and eternal Bounty are by vertue of that Grace applyed to the Soul, and enjoyed thereby, but are loſt without it. That certainly muſt be a great Vertue

adoring Soul is in the act of ſacrificing it ſelf to the Deity, and with infinite Complacency admiring and adoring all his Glories.

HIS Glories will be inſpired into the Soul it ſelf, for the healing of that Envy to which it is otherwiſe addicted. And inſtead of Robbery, and Diſcontentment, and Blaſphemy, and Covetouſneſs, the Soul ſhall be full of Honour and Gratitude, and Complacency: and be glad to ſee its GOD the full and eternal act of Perfection and Beauty. It was from all eternity impoſſible there ſhould be any other but he; and he from all eternity has ſo infinitely obliged us, that were it poſſible for any other to have been, it would not be deſirable. He hath obliged us, and we love him better than any other. Should we fancy or conceive another, a Power from all Eternity acting, ſhould we ſuppoſe it poſſible that a Power beſides him might have bin; it muſt be juſt ſuch a Power as this is, and act juſt in ſuch a manner as this hath done: or it would be diſpleaſing. This hath done all that we can deſire, all that all Powers infinite and eternal can do *well*: and therefore all poſſible Powers are conceived in him. He is the full and adequate object of all Deſire; becauſe the

the Fountain of all the moſt Glorious things, and the ſole perfect cauſe of all Enjoyment whatſoever.

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Vertue, by force of which we inherit all things.

AS for the Beauty of the Receiver, it is evident that a *dull* and *heavy* Complexion is the diſgrace of his Nature. His Stupidity makes him a worthleſs piece of *Clay*, that cannot be improved to any advantage. A careleſsneſs and contempt of Benefits ſpringeth from his Sottiſhneſs, which maketh him *Ingrateful*, that is, *Odious*: becauſe he cannot be won by Kindneſs, nor wrought upon by Gifts. But he is more deformed, becauſe he acts in a bruitiſh manner, *againſt Reaſon*; while he faileth to do what is fit and proper on ſuch occaſions. It is a baſe and dirty Temper that cannot be enflamed with the Love of a Benefactor. It is incapable of high and generous *Sentiments*; is dull and dry, inſipid and untractable, as dead as a Log of Wood, a crabbed and knotty piece of matter, that cannot be wrought, and only fit for the fire! But a quick and lively Perceiver, a tender Sence, and ſprightly Intelligence, is all honour and delight upon the Reception, all activity, life, and vigour, Angelical in his nature, ſweet and heavenly; apt to come up to the Benefactor, and anſwer his deſires: He is rich and abundant in amiable Reſentments,

ments, and prone to make Returns ſuitable to the Kindneſs wherewith he is affected. He has a ſtrange kind of Beauty lodged in his Soul; there is a ſweet Correſpondence, and a delicate Convenience between his Nature and his Benefactors. All his Inclinations are Purity and Praiſe, he is a great encouragement to the Love of his Benefactor, an ornament to his Perſon, an admirer of his Worth, an appendix of his Honour, and a pleaſure to his Diſpoſition; all Life and Goodneſs. He is capable of Amity in the heights of its exerciſe.

A wiſe and worthy Benefactor deſigns the felicity and contentment of the Perſon, to whom he imparteth his Beauties: and if he were able, would do that for him, which above all other things is moſt to be deſired; not *compel* him to be Grateful, whether he would or no; for that would but ſpoil the beauty of his Return, but make him capable of the beſt and higheſt Reſentments; that he might have the Joy of ſeeing his Benefits work kindly. All which are loſt and thrown away upon an ungrateful Perſon. This GOD hath done. He has put brave Principles and Inclinations into the Soul of Man, and left him freely to exert them, with infinite

infinite deſire to ſee him act freely, but generouſly and nobly. For by this means only, is he made capable of Honour, and the eſſence of Gratitude conſiſts in the freedom of its operation. Having ſo made him, and deſiring nothing more than a lovely Behaviour, his Joy is as great as his Goodneſs can inſpire, when he ſees that ſweetneſs which attends the Operation and the work of Reaſon, in a Grateful Perſon; and the Joy which he occaſions is his own Joy, in the Soul of his Creature. Of which to rob GOD is a kind of *Spiritual Sacriledge*, and a cruel Murther committed on our ſelves. For we have an inclination to delight in the Joyes, of which we are the Authors, and by a kind of Eccho, or reflection, find the Pleaſure doubled which we take, and which is taken in the communication of our Bounties. And in this there is founded a certain ſympathy of Delight, which carries us to feel and be affected with anothers Joy, and makes *it* an Object, and a Cauſe of ours, nay almoſt the very Form and Eſſence of ours, when we are the Authors of it. A Grateful Soul holds Intelligence with GOD; as it receives his *Bounties*, it delights in his *Complacencies*.

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THE great effect of Obligation and Gratitude, is Amity and Communion. A Grateful Soul is deeply concerned in the Honour of his Benefactor; in his Benefactors Pleaſure, Life, and Safety, in all his Succeſſes, Proſperities, Advancements; in all his Felicity and Glory! He is afflicted in all his Afflictions, he is delighted in all his Enjoyments, he is crowned in all his Promotions, he is wronged and injured in all his Affronts, he is touched with the leaſt Diſpleaſure that can befal him: Nay he is more tender of his Benefactors Repoſe than his own: The apple of his Eye is the tendereſt part in himſelf, yet he had rather have it touched, than the Perſon of his Benefactor. No wounds can wound him more than thoſe which his Benefactor receiveth, and he in him. His own wounds may kill his Body, but theſe deſtroy his Contentment. A thouſand Injuries and Calumnies againſt himſelf he can forgive, and is never provoked but when his Friend is offended. He ſlights himſelf, and prefers his Benefactor: He would make his Face a Stepping ſtone to his Benefactors Glory. He expoſes his body to Swords, and Spears, and Arrows, for his Benefactors ſafety: He would rather be torn to pieces, and ſuffer a thou-

ſand

ſand Deaths, than permit his Benefactor to be ſlain or diſhonoured. Now all this in time of Trial and diſtreſs, would ſeem diſadvantagious. But beſides the Obligation, there is a Sence of Honour that compels a man thereunto, and a certain beauty in the act of Gratitude, diſtinct from the goodneſs of the Benefit, that is ſo naturally ſweet to the goodneſs of the Soul, that it is better to die than renounce it. And a certain Baſeneſs on the other ſide, an odiouſneſs in *Ingratitude* (in the very act) ſo abominable, that it blaſts any Safety and Repoſe that can be gotten by it.

WHERE the Benefits are ſmall, the Vertue of Gratitude is leſs powerful and perfect: for its ſtrength depends upon its food and nouriſhment. A thin and ſpare diet is not very healthful for it. Though all the benefits that are done upon the Earth by Men to Men are infinitely mean, if compared to thoſe which the Godhead does to the leaſt of his Creatures; yet the World is full of the praiſe of this Vertue, and an Ingrateful man is the moſt hateful Object living. Former Ages afford us many rare and glorious Examples of the power of Gratitude, and its ſacred Zeal for, and tenderneſs of its Object. The union between the Body and the Soul is nothing

nothing comparable to the union of Love and its Beloved, though the Cauſes are but ſlight upon which it is founded. The Soul will often forſake its manſion to dwell with its beloved. It eſteems all its beauties and Members only for its Beloveds ſake. Yet Colours and Features, a little red and white, a ſparkling Eye, a briſk Converſation, and a delectable Humor, are all that breed it, all that produce this mighty effect, this prodigy of Nature. There is ſomething more, where the Life and Honour of a man has been ſaved, by the kindneſs of a Benefactor: eſpecially if he be rich and amiable that has delivered us. If he be great and honourable that was the Author of the benefit, the obligation is the greater. For the Worth of the Perſon enters into the nature of the act, and enhances its value. Yet all this put together is exceeded by the Gratitude of a worthy Soul, becauſe his own Worth inclines him to be more *Generous* than the Cauſe requires, and to magnifie the benefit, by the mighty addition of his own goodneſs. It is the natural property of Goodneſs to communicate it ſelf, any occaſion of doing it, is inſtead of a Cauſe. But when there is a Cauſe, it is like a ſpark to Powder, it enkindles

a flame in his *Inclination*. All acts of Gratitude have a great deal of ſweetneſs in their own nature, and for the ſake of that beauty which is ſeated in themſelves will not be rigorous and exact in their proportions, ſince it is a beautiful thing to exceed in Goodneſs. Its own diſpoſition prompts it to do more than is deſerved by the Kindneſs it receives, and if not to conceive it ſelf more obliged than it is, yet to be more honourable in its Returns, than the meer goodneſs of its Benefactor can exact; becauſe it conceives it ſelf by its own Vertue obliged to be Noble and Munificent, in all its acknowledgments.

BUT however ſlow Gratitude may be in the Returns which it maketh for ſmaller benefits, it is infinitely prone to exceed all meaſure, when it is *infinitely* obliged. Praiſes are not fed by mean Contentments, but by ſublime ones. The acknowledgment is cool, where the benefits are ſmall; and the Contentments imperfect, where they are limited and reſtrained. Full Satisfaction hath another kind of influence on the Soul of Man, than ſingle Kindneſſes, or ſome few particular Supplies. An infinite Bliſs produces more vigorous and joyful efforts, than bare Acknowledgments. Here upon Earth there are

are diſquiets, and deſires, and expectations, and Complaints, and defects, and imperfections, fears and intereſts to be ſtill ſecured, that lame and darken our Contentment and Gratitude. But in Heaven all theſe admixtures of alloy are remov'd. The glory of the light in which our Gratitude appeareth, adds luſtre and beauty to the increaſe of its Perfection. In the utmoſt height of our Satisfaction there is ſuch an infinite and eternal *force*, that our Gratitude breaks out in exulting and triumphing Effuſions; all our Capacities, Inclinations, and Deſires being fully ſatisfied, we have nothing elſe to do, but to Love and be Grateful. An infinite and eternal Kingdom given to him that was taken out of Nothing, by a King that is infinite in greatneſs and beauty; all his Joyes, and all his Treaſures! it makes the Soul a fountain of Delights, whoſe nature is to receive no more, but overflow for ever. When the Soul cometh once to love GOD ſo infinitely above it ſelf, as the cauſe requireth, its only delight is to magnifie him and to ſee him bleſſed. The beauty and ſweetneſs of its own Gratitude is as rich and divine as all *his* Gifts. It is tempted here infinitely more to exceed its Cauſes than ever before. Amazements,

Admirations, Affections, Praiſes, Hallelujahs, Raptures, Extaſies, and Bleſſings are all its delights: The pleaſure of Loving is its only buſineſs; it is turned all into flame, and brightneſs, and tranſportation, and exceſs. It infinitely paſſes Light and Fire in quickneſs and motion: all Impediments are devoured, and GOD alone is its Life and Glory. The more Great, the more high, the more excellent he is; the more bleſſed is it ſelf, the more joyful, and the more contented. Its Nature is to ſhine, and burn, and admire; to offer, and to ſacrifice up it ſelf to its Joyes: And GOD is its ſoveraign Joy, its perfect happineſs. To ſuſpend its beams were to act againſt Nature. All overtures of Pleaſure, Beauty, Glory, Power, Exaltation and Honour it would have added to its happineſs. The more Great, the more Good, the Wiſer GOD is, the greater is its Happineſs. The more he is admired and praiſed, the greater is its Happineſs. The more he is magnified and pleaſed, the greater is its Happineſs. All the Excellencies and Perfections in its Objective bliſs, though they are not locally removed, are removed into the Soul of him that enjoyes it; and there expreſs themſelves far more powerfully and effectually, than if they were

there

there alone. No joy can be like that of ſeeing its Creatour adored, no Service like that of magnifying its Beloved, no pleaſure like that of delighting its Beloved, no melody like that of praiſing its Benefactor, no honour like that of obeying its Preſerver. All Worlds are its Treaſures, becauſe they manifeſt his Power and Glory; all Angels and Men its Delights, becauſe they ſee and acknowledge the beauty of its Soveraign, and eternal *Perfection*; all Creatures the Inſtruments of its Joy, that celebrate his Praiſes! In him it enjoyes the glory of all Eternity, the infinite beauty of all Immenſity, the innumerable riches of all Worlds, the pleaſures and adorations of all the Angels, the ſtate and magnificence of all Empires, the ſplendour and perfection of all Ages; all which it has in it ſelf, by his infinite Bounty, as its own immediate and proper Poſſeſſions; but far more divinely and ſweetly enjoyes them, by vertue of its Gratitude and Love, to him, whoſe they originally are, and from whom they proceeded. For the very true reaſon why it enjoyes *it ſelf*, and all its *own* Treaſures, is becauſe it loves *it ſelf*: And the more it loves *him*, the more it will be delighted with *his* fruitions. It is more concerned,

 it

it feels more, it ſees more, it taſtes more, it poſſeſſes more, it rejoyces more in its Object than it ſelf. The imagination and fancy that is in Love frames all the thoughts of its Beloved, in it ſelf; it has an exquiſite and tender ſence of every change and motion in the mind of its Beloved. *Stir not up, nor awake my Love, till he pleaſe*, is the ſong of a feeling and affectionate Soul. Every prick with a Needles point in its Object, is a ſtab with a Dagger to it ſelf. Its heart bleeds in every drop of its Objects finger. It loves his Beloved ten thouſand times more than it ſelf: and is infinitely more pleaſed with its exaltation, than its own. The happineſs of its Object is moſt its own. True Gratitude is crowned in its Benefactor, enthroned in its benefacter, admired in its benefactor, adored in its benefactor Nothing in all the World is ſo eaſily raviſhed as Love, nothing is ſo lively as Love, nothing ſo lovely! Nothing ſo violent in its grief or joy, nothing ſo capable of pain or pleaſure: All the Victories and Triumphs of its Saviour are its own. My Joy, my Life, my Crown, my Glory; my exceeding great Reward, my Love, my Soul, my Idol, nay the GOD of my Soul! my All in all! This is the language of Love

Love in its Rapture. Seraphick Love! It is Altar, Heart and Sacrifice, Angelical Love! It is Prieſt and Temple: All Service, Freedom, Duty, Reward, Deſire, Enjoyment, Honour, Praiſe, Adoration, Thankſgiving, Extaſie, Pleaſure, Bliſs and Happineſs. It is all Goodneſs and Beauty, Paradice, Heaven; the life and Soul of Heaven! All that is incommunicable in GOD, Eternity, almighty Power, ſupream Dominion, independent Majeſty, infinite Immenſity, with all the adorations and praiſes of all the Creatures, are by ſuch a Love and Gratitude enjoyed. Loving GOD more than it ſelf, it is more happy in GOD, than if it were a GOD. Could his Deity be taken away, and ſeated in it ſelf, the Soul of a Grateful Creature would be grieved at the exchange. Even GOD in his place is perfectly enjoyed. All Envy is by perfect Gratitude removed: All Diſcontentment at any thing in its Object, eſpecially at its Objects Bleſſedneſs is aboliſhed. It is carried above all Thrones, Dominions and Powers, and ſtill aſcends eternally higher, the higher its Object is exalted. Could it be miſerable in it ſelf, it would be happy in its Object: but the higher it is exalted, the more is its Creatour delighted. If the reſent-

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ment be wholly Spiritual, the Soul perhaps may be transformed to Gratitude, as Gratitude is to Contentment, and Praiſe, and Thankſgiving. But it will have no Body, no frail and corruptible Fleſh, no bones or members to look after. All its operations are of one kind, all its works and concernments are the ſame. It has no Fear, or Care to divert it; no impediment, or danger, or diſtraction. Pure Gratitude is ſo divine a thing, that the Soul may ſafely wiſh to be turned *all* into Gratitude. Its Employment and Nature are all one, acknowledgment and benevolence united together. It ſacrifices all Worlds to the Deity, and with infinite delight deſires to offer all Honour and Glory to him. It is very ſenſible, that it can never pay ſo much Honour to GOD as is his due, unleſs it be aſſiſted with all the Tongues of Men and Angels. It goes along with their Joyes, and conſents to their Praiſes. In them it adores, and by them it admires, with them it conſpires, and takes in all their powers and divine affections. It ſees with all their Eyes, hears with all their Ears, ſpeaks with all their Mouths, and uſeth all their Hearts in loving and adoring. All the tendencies and operations of Univerſal Nature are

are ſubſervient to its deſires. It ſurmounts the Songs of *David*, and yet we know how earneſtly he exhorted all Creatures to praiſe him. *Praiſe ye the Lord: Praiſe him in the Sanctuary; Praiſe him in the Firmament of his Power; Praiſe him in his mighty Acts; Praiſe him according to his excellent Greatneſs. Praiſe him in the Heights; Praiſe him all ye Angels; Praiſe him all his Hoſts: Praiſe him Sun and Moon, Praiſe him all ye Stars of light. Praiſe him ye Heaven of Heavens!* And when all is done, it ſtill confeſſeth, that *his Name is exalted far above all Bleſſing and Praiſe.*

HE that praiſeth GOD only for his Health, and Food, and Rayment, and for his bleſſing on his Calling (as too many only do) either is very ignorant, or upon a ſtrict ſcrutiny, will be detected for upbraiding GOD, for the meaneſt of his bounty. For his Love muſt infinitely be defective, that is able to beſtow Gifts infinitely more, yet giveth us none but theſe. He that ſees not more Cauſes of Joy than theſe, is blind and cannot ſee afar off: The very truth of Religion is obſcure to him, and the cauſe of Adoration unknown. He wanteth ten thouſand demonſtrations of the Love of GOD, and as many Incentives to enflame his

 Soul

Soul in the Return of Love, that is unacquainted with theſe high and mighty bounties. No man can return more Bleſſings than he receiveth: nor can his Praiſes exceed the number (and greatneſs) of his Joyes. A Houſe is too little, a Kingdom is too narrow for a Soul to move in. The World is a confinement to the power, that is able to ſee Eternity, and conceive the Immenſity of Almighty GOD! He that can look into infinite Spaces, muſt ſee them all full of delights, or be infinitely diſpleaſed. How like an Angel doth he ſoar aloft, how divine is his life, how glorious and heavenly; that doth converſe with infinite and eternal Wiſdom, intermeddle with all the delights of GOD, aſſume the ſimilitude of his knowledge and goodneſs, make all his Works his Riches, his Laws his Delights, his Counſels his Contemplations, his Wayes his Joyes, and his Attributes his Perfections! He that appropriates all the World, and makes it his own peculiar is like unto GOD, meet to be his Son, and fit to live in Communion with him. The Kingdom of GOD is made viſible to him, wherein all Kingdoms are ſo many Provinces of Joy, and all Ages but the Annals of his own City. The man that ſees

ſees all Angels and Men his Fellow-members, and the whole Family of GOD in Heaven and Earth, his own Domeſticks, is fit for Heaven. As he hath more encouragements to believe in GOD, and to delight in him, ſo hath he more concerns to engage his fear, more allurements to provoke his deſire, more incentives to enflame his love, and more obligations to compel his obedience: More arguments to ſtrengthen his Hope, more materials to feed his Praiſes, more Cauſes to make him Humble, more fuel for Charity to others, more grounds of Contentment in himſelf, more helps to inſpire him with Fortitude, more rewards to quicken his Induſtry, more engagements to Circumſpection and Prudence, more ballaſt to make him Stable, more lights to aſſiſt his Knowledge, more ſails to forward his Motion, more employments in which to ſpend his Time, more attractives to Meditation, and more entertainments to enrich his Solitude. He hath more aids to confirm his Patience, more avocations from Injuries to Meekneſs; more Wings to carry him above the World, and more Gates to let him into Heaven. He hath more [illegible] from Sin, more [illegible] aggrava-

gravations to increaſe his Guilt, more odious deformities in every Vice, more waters to augment his Tears, more motives to Repentance, and more Conſolations upon his Reconciliation: More hopes to relieve his Prayer, more bounds to ſecure his Proſperity, more comforts in Adverſity, and more Hallelujah's in all Eſtates: More delights to entertain his Friends, more ſweetneſs in his Converſation, more arts to conquer his Enemies, more Feaſts in abſtemious Faſts, more and better ſawce than other at his Feaſts, innumerable Companions night and day, in Health, in Sickneſs, in Death, in Priſon; at his Table, in his Bed, in his Grove, in his Garden, in the City, in the Field, in his Journy, in his Walk, at all times, and in all places. He hath more antidotes againſt Temptation, more weapons in his Spiritual Warfare, more balſom for his Wounds, and more preſervatives againſt the contagion of Worldly Cuſtoms. From this Spring of *Univerſal Fruition* all the ſtreams of Living Waters flow that refreſh the Soul. Upon this Hing all a mans Intereſts turn, and in this Centre all his Spiritual Occaſions meet. It is the great Myſtery of Bleſſedneſs and Glory, the Sphere of all Wiſ-

Wiſdom, Holineſs and Piety, the great and ineffable Circumſtance of all Grace and Vertue, the Magazine and Storehouſe of all Perfection.

An APPENDIX.

Of Enmity and Triumph: Of Schiſm and Hereſie, Fidelity, Devotion, Godlineſs. Wherein is declared, how Gratitude and Felicity inſpire and perfect all the Vertues.

I Should here have ended all my diſcourſe on Vertue, had it not been neceſſary to ſpeak ſomething of our Enemies. Since there was never any man ſo Wiſe but he had ſome, it is not to be expected that the moſt Vertuous Man living ſhould be altogether without them. *Moſes*, and *David*, and *Elijah* and *Daniel* had Enemies, ſo had our Lord Jeſus Chriſt himſelf. *Joſeph* had ſome in his younger daies, and *Solomon* ſome in his Old age: Of all the Prophets I find *Samuel* the moſt clear and exempted from them. But this I obſerve, that Men

Men of great and tranſcendent Principles, of ſtaid and well-govern'd Paſſions, of meek and condeſcending Behaviours, highly kind and ſerviceable in their Age, free from the ſpots and blemiſhes of the World, have frequently arrived to an univerſal Applauſe and Honour, and moved in a ſphere ſo high above the Nation in which they lived, that as if they had been Creatures of another World, they have enjoyed a Veneration above their Degree, and been ſurrounded with a repoſe, that makes them look like Angels in a kind of Heaven; that that Heaven which they enjoyed upon Earth, was the Work, and the Reward, and the Crown of Vertue. Thus *Moſes* after his long Meekneſs, and invincible Fidelity to the *Jewiſh* Nation, was in the cloſe of his life moſt exceedingly honour'd by all the People, and lamented after his death by a million of Perſons, that felt the diſaſtre of ſo great a loſs. *Joſeph* ſuffered much by the Envy of his Brethren in the beginning, and the Luſt and Slander of his Miſtreſs. But after he had once been the Saviour of the Land of *Egypt*, and of his Fathers Family, his Vertue being known, he enjoyed a long life of Glory and Honour, and of the abundance

dance of his own peace and tranquility, communicated a repoſe and proſperity to his Nation. *Joſhua* did run the hazard of being ſtoned for croſſing the perverſe humour of the *Jews*, when he returned from ſearching the Land of *Canaan*: but from *Moſes*'s death, throughout all his life afterwards was an abſolute Prince among his own People, and a glorious Victor over all their Enemies. *Samuel* was from his Infancy choſen of GOD, and from *Dan* even to *Beerſheba* they knew he was eſtabliſhed to be a Prophet of the Lord. The honour of his Communion with Heaven joyned with his great Integrity and Gravity on Earth, gave him a Reputation that made him Greater than all the Elders in the Land. And it is very apparent, that the eminent Holineſs, and Goodneſs, and great Wiſdom of theſe Men made them to prevail, with GODS bleſſing on their Vertues, and to reign like Benefactors, and magnificent Patriots of their Country. *Solomon* was by his Wiſdom exceeding glorious, till he revolted from GOD: and thoſe Miſchiefs which befel *David* after he came to the Throne did ſpring from his Fall in the matter of *Uriah*. Theſe things I note to encourage Men to

to Vertue. For though our Lord Jeſus Chriſt, and his Apoſtles, were perſecuted to the Death, yet two things are very conſiderable: Firſt, that their Glory ſurmounted the Rage of all their Enemies, and continues immortally ſhining throughout all Kingdoms and Ages: Next, That they were born to troubleſome Times, and were to break the Ice for all their Followers. For their buſineſs was extraordinary, to change the ſtate and condition of Kingdoms, to alter the publick Rites of Religion both among *Jews* and *Gentiles*, and therein to ſhake and diſſettle the Secular Intereſts of Millions, as well as to touch and offend the Conſcience, in defaming that for which ſo many Ages had ſo great a Veneration. This created all the difficulty in their Lives. But where the publick Rites of Religion are approved, and a Man is born in peaceable and quiet Times, I do not ſee but the moſt Vertuous Men inherit all the Honour and Eſteem of the People, and whatever eſtate and degree they are of, reign in the fulleſt and freeſt Proſperity. Nor has the Death of Chriſt ſo little prevailed upon Earth, but that all the World does now take notice of the Glory

Glory of his Doctrine, and far better underſtand the excellency of Vertue than they did before: They feel and admire its influences. Inſomuch that as ſome Vertuous Men grow contemptible by their Vices; ſo do the moſt debauched and vicious Men, find a Neceſſity of appearing Vertuous, if they mean to be Honourable; for as all Errours receive their ſtrengths from ſome Truths profeſſed by Hereticks, ſo do all Vices and vicious Perſons owe their ſupports to the powerful ſtrengths of thoſe Vertues on which they lean, and which they uſe (though in a wicked manner) for their own ſecurity. For they cannot riſe and thrive in the World without ſome Vertue, or ſhew of Vertue at leaſt, to cover and help out their Vices. Three things I deſire you to note ſeriouſly, when you have firſt obſerved, that it is a very hard matter to hate an Excellent Man, or contemn him, when he is known. The one is, that Enmities and Diſgraces are like the pangs and throws of the New-Birth, they fall like Storms and Showers upon budding Vertues in their ſpring and greeneſs: When a Man firſt begins to be Vertuous he is deſpiſed, ſuſpected, unknown; it may be cenſured

ſured and hated; But when he has made himſelf eminent and conſpicuous, is a man of tried and approved Vertue, well known for a Perſon of Honour and Worth; the firſt Envies and Cenſures abate; and if he conſtantly exerciſe all Honeſty and Goodneſs with great activity, courage, and prudence, he ſhall conquer all his Enemies, and inherit the benefit of his own Vertues in the peace and tranquility of his happy Condition. Note alſo, that it is not ſo much the Malignity of the World, as ſome Vice of the Proficient, or ſome occaſion that Religious men give the World to blaſpheme Religion by ſome Infirmity or other, that makes them to be hated. And this I note, becauſe I would have you not cry out of other Mens Corruptions, ſo much as of your own. There is a little Pride, or Covetouſneſs, or Lazineſs, or Scorn, or Anger, or Revenge, ſome one Deformity or other, that gives Men advantage againſt us, when they deride at our Profeſſion: but under the Name and Notion of Vertue no Man was ever yet upbraided. As a Fool perhaps, and a Coward (but not as a Wiſe and gallant Man) he may be ſcorned. Thirdly, Some Secular Intereſt may

may put People together by the Ears, but no Man is hated for being perfectly Vertuous. Miſapprehenſions, Slanders, Injuries, Quarrels about Eſtates and Poſſeſſions may ariſe; but where the Land is at peace, and the True Religion eſtabliſhed, no Man is hated for being Wiſe, and Good, and Holy, and Chaſte, and Juſt, and Liberal, and Honeſt, and Merciful, and Meek, and Couragious, but the more admired for being Holy and Bleſſed, when he joyns all GODS Vertues together. A man may be perverſe and turbulent, a Schiſmatick and a Heretick, and by a raſh and erroneous Zeal bring many Enemies and Penalties on himſelf, while he rails againſt the Magiſtrates, and reviles the Biſhops and Paſtours of the Church, breaks the Laws, and diſturbs the Kingdom, prophanes and blaſphemes GODS publick Worſhip, and endeavours to overthrow the eſtabliſhed Religion and Diſcipline among us. But all the Troubles which a man brings on himſelf by any ſuch means as theſe, are not to be fathered on Vertue, but rightly to be aſcribed to their proper Cauſes. Had he that ſuffered them been more Vertuous he had been leſs

Of Heretick and Schiſmaticks.

miſerable. And truly this I may ſay for the glory of Chriſtianity, Where it is freely and purely Profeſſed in any Nation or Kingdom (as at preſent in Ours) a Man may be as divine and heavenly as an Angel. And if he be Liberal, and Kind, and Humble, and Cheerful, eſpecially if withal he be Undaunted and Couragious, moſt exceedingly Honeſt and Faithful in his dealings; the more Holy and Divine he is, the more he is commended and valued in the Land: but if he have any *flaw*, the greater ſtir he makes in Religion, the more he is hated. He loſes his Credit, and undergoes the Cenſure of a ſupercilious Hypocrite.

AS for all the Enemies which Strife and Contention about Worldly Goods occaſion to a Vertuous Man, he is no more liable to them than other perſons: And yet when he meets them, he has far more advantages over his Enemies than other Men. For being full of Courage, he dares do any thing that is fit againſt them, and that ſparkle of the Lion makes them to dread him: whereas a Coward is baffled and run over in a moment. Being full of Temper and Humility, he is not apt to exaſ-

perate

perate them, and make them mad, as hot and angry Spirits are apt to do. By Kindneſs he obliges, and wins, and ſoftens them: By Prudence he knows how to manage them, and all his other Vertues come in as ſo many ſtrengths againſt them. Being Juſt he never quarrels but in a *Good Cauſe*; being Good and Merciful, he is not apt to make an Enemy: Being Wiſe and Holy his Soul is in another World, and it is no trivial Injury that can make him *contend*: Being Liberal and Magnanimous he is prone to do Heroical things, and to make himſelf Venerable to his very Adverſary: And above all to tender and to love his Soul, and to ſteer all the Contention to both their benefit. We rail on the World when the fault is in our ſelves. The moſt of Men profeſſing Vertue are but Children in Worth; very weak, and very defective: And too timorous too, GOD knows. They neither truſt GOD enough, nor carry Vertue to the height. Vertue is baſe and not Vertue, while it is remiſs: It never ſhineth glorioully and irreſiſtibly, till it be acted almoſt in a *deſperate* manner. He only is the *Great* Man, that contemns Danger, Life, and Death, and all the

World,

World, that he may be ſupreamly and compleatly Vertuous.

ENEMIES may ſometimes ſpring from Envy. And indeed there alone lies the Core of the Matter: when ſome Men imperfectly Vertuous, abhor others for being more Excellent than themſelves; at leaſt for being more Honoured, and more Proſperous. Here again Temporal Intereſt is the ground of the Enmity. For thus our Saviour was hated by the Scribes and Phariſees. *Pilate* knew that they delivered him for Envy. But the main pretext and Cauſe of his Condemnation, was the Teſtimony of thoſe that heard him ſay, *He would deſtroy the Temple.* Without which, and his imputed *Blaſphemy* they could hardly have killed him. But he came to die, and was the leſs ſolicitous. Where theſe publick Caſes are away: They that envy Vertuous Men are generally Men of equal rank and degree with themſelves; but a Man truly Vertuous will out-ſtrip them, as far as a Swallow will a Snail, all his Inferiours, and all his Superiours that underſtand him, and the moſt alſo of his Equals, and all they too, if he invents wayes and methods to oblige them, will at laſt

laſt be won to confeſs and acknowledge him. But in the mean time he grows, and thrives, and enjoyes their very Enmity. He never ſpeaks ill of them behind their backs. He is not a jot diſcouraged, nor exaſperated, he pities *their* Weakneſs, and is humble under the ſence perhaps of his *own:* He is careful to give them no advantage againſt him: He confides in GOD, and ſtrengthens himſelf in hope of Divine aſſiſtance: He rejoyces exceedingly that he has the opportunity of Forgiving, and conſiders how many Vertues he has to exerciſe upon that Occaſion. It makes him to exult, when he conſiders that theſe Enemies are the Inſtruments and Materials of his greater Glory. He foreſees the Victory, and delights in the Triumph. And beſides all this, He is obliged by Jeſus Chriſt to forgive greater Wrongs than theſe, and gladly yields ſome Trials of his Obedience: He has an infinite felicity in daily View, and remembers he is a Pilgrim in a ſtrange Country. He is dead to the World, and alive unto GOD. The Moon is beneath his feet, and ſo are all fickle and tranſitory things. He is cloathed with the Sun, and walketh

eth in the Light, environed with the beams of his own Enjoyments. If his Enemy be able to do him a Miſchief; (which to a man perfectly Vertuous ſeldome happens) he turns it into Good, which a Fooliſh and a Vicious Man cannot do: He ſinks not under it, but plunges out again, and ſurmounts it altogether: immediately forgives it, and can after cheerfully ſerve his Enemy. For his part he will be an Enemy to no man in the World. He knows his Duty and his Maſter: the value of Souls, and the excellency of Vertue: His very Gratitude to GOD and Jeſus Chriſt is enough to make him go through a thouſand greater and more terrible battels than theſe.

I would not have Men ingrateful to Jeſus Chriſt; nor blind to themſelves. I know very well that the Age is full of Faults, and lament it: but withal I know, it is full of Advantages. As Sin abounds, ſo does Grace alſo ſuperabound. Never ſo much clear Knowledge in any Age: Learned Miniſters, multitudes of Sermons, excellent Books, tranſlated Bibles, ſtudious Gentlemen, multitudes of Scholars, publick Liberty, Peace and Safety

all great and eminent Bleſſings. There were many diſorders in the Church of *Corinth*, and yet the Apoſtle tells them of their *Reigning*, and wiſhes, Would to GOD he did reign with them! after their City had a little flouriſhed in peace, and received Religion: and makes his Compariſon between them and himſelf after ſuch a manner, that when it is conſidered, it would make one apt to think the Reigning of the Saints, which is ſpoken of in the Book of the *Revelations*, were either now *preſent* or already *paſt*. *Now ye are full* (ſaith he) *now ye are rich, ye have reigned as Kings without us, and I would to GOD ye did reign, that we alſo might reign with you. For I think GOD hath ſet forth us the Apoſtles laſt, as it were appointed to Death: for we are made a ſpectacle to the World, and to Angels, and to Men: We are fools for Chriſts ſake, but ye are wiſe in Chriſt: we are weak, but ye are ſtrong: Ye are honourable, but we are deſpiſed. Even to this preſent hour we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling place.* A ſmall matter will make a Saint to Reign, by reaſon of the greatneſs of his interior Bliſs. If he be

not buffetted and caſt out of doors; having Food and Rayment, with his Godlineſs it is *Great Gain.* Eſpecially when Kings and Princes *yield a profeſſed Subjection to the Goſpel of Chriſt.* For then *all the Kingdoms of the World become the Kingdoms of the Lord, and of his Chriſt:* When the Croſs is exalted above the Crown, and the Kings Palaces ſurmounted by the magnificence of our Saviours Temple, and there is no Idolatry nor Poyſon in the Church, but a pure publick worſhip, when the very Laws and Magiſtrates countenance Religion, and thoſe Apoſtles that were once perſecuted and caſt out as Vile, are now glorified and admired for their Sanctity. Men may be Chriſtians publickly and in the face of the Sun, it is horrible ingratitude to be unſenſible of the advantage, to calumniate, and reproach, and diſturb the Church, as if it were a ſink of *Paganiſme.* Rather we ſhould admire and adore GOD Almighty, *that other men laboured, and we are entered upon their Labours.* We inherit the blood, and toyl, and ſweat of the Martyrs, they bore the burthen and heat of the day, and we enjoy the victory and the peace they acquired. This

This is one, but not one of the leaſt of GODS Mercies for which we ſhould be Grateful.

THAT all the buſineſs of Religion on GODS part is Bounty, Gratitude on ours, and that this Gratitude is the ſphere of all Vertue and Felicity, eaſily is diſcerned after the firſt intimation. Gratitude is all that is to be expreſſed here upon Earth, and above in Heaven. All our Complacencies in his infinite Highneſs, all our Delights in his eternal Praiſes, all our Adorations, Extaſies, and Offerings, all our Joyes and Thankſgivings, are but the Feathers and the Wings of that Seraphim in Glory. All the Acknowledgment, and Faith, and Hope, and Repentance, all the Obedience and Reſignation of a Sinner upon Earth, all his Care and fear to offend, all his Deſire and Endeavour to pleaſe, all his Worſhip and Charity, all his Courage, and Perſeverance, and Patience, all his Fidelity, Devotion, and Godlineſs, are but Gratitude in ſeveral dreſſes, as Time, Place, and Occaſion require. Sermons are to inform and aſſiſt our Gratitude, Sacraments to revive and exerciſe its vertue. Vertues themſelves are our Aids to bring us thereunto. Upon

Upon Sabbaths it enjoyes a Reſt, that hath ſomething in it of Heaven; and it is a hard matter to be wicked in the Sanctuary. But in ordinary Converſation, in Shops and Taverns, in the Camp, in the Navy, at a Feaſt, or in a Journey, to retain the Sence of all Mercies, and to carry all theſe Vertues and Graces about a Man, is not ordinary for a Common Chriſtian. But that which does realize our Gratitude, and make it perfect, is a true Fidelity to GOD and our ſelves, which is an acquired habit, or a Grace infuſed, by vertue of which we keep all thoſe Promiſes which we made to GOD in our holy Meditations, and all thoſe holy Reſolves which in our beſt Retirements we put upon our ſelves to do his Will, even in the midſt of all Aſſaults and Temptations. It is a Vertue by which we remain Conſtant in all Perſecutions and Allurements; not warping, or moving aſide on any Conſideration; neither melting with Pleaſures, nor flinching at Diſtreſſes; but continuing *faithful to the death, that we may obtain the Crown of Life.* He certainly that ſees himſelf a King of all Worlds, and Brother to our Lord JESUS CHRIST (who hath ſaid,

He

He that doth the will of my Father, is my Mother, Siſter, and Brother:) will not be wrought on to forſake or hazard ſo great a Bliſs. His knowledge of its Perfection will animate his Soul with all *Fidelity.*

IT will draw him from the World too, and make him deſire to be much alone, that he may be much with GOD. A Covetous man will be telling his Monies, an Ambitious man aſpires to be alwaies near the Kings Perſon, an Epicure is for his Wine, or Women, or Feaſts continually. A Vertuous man is more Covetous, more Ambitious, more prone to Celeſtial Epicuriſme, if I may ſo ſpeak, than all the World beſides: And ſo art thou, if thou art really engaged in the ſtudy of Felicity. A Pious man has greater Treaſures, higher Honours, more pure Pleaſures, ſincerer and truer Delights, a more glorious Friend than all the Earth beſide. Why ſhould we not enjoy him, why ſhould we not retire to adore him, why not delight in Devotion and Communion with him? There a Man is to feed by ſweet Contemplation on all his Felicities: He is there to pray for open Eyes, and a

pure

pure Heart, that he may ſee GOD. There thou art to exerciſe thy ſtrengths, and acquaint thy ſelf with him, to look into all Ages and Kingdoms, to conſider and know thy ſelf, to expaciate in the Eternity and Immenſity of GOD, and to gain that GODLINESS, which with real Contentment is *Great Gain*. There thou art to ſtir up thy ſelf, *by way of pure Remembrance*, to recollect thy ſcattered and broken Thoughts, and to cloath thy ſelf with all thy neceſſary Perfections.

FOR Godlineſs is a kind of *GOD-LIKENESS*, a divine habit, or frame of Soul, that may fitly be accounted *The fulneſs of the ſtature of the Inward Man.* In its leaſt degree, it is an Inclination to be Like GOD, to Pleaſe him, and to Enjoy him. He is *GOD-LIKE* that is high and ſerious in all his Thoughts, humble and condeſcending in all his Actions, full of love and good-will to all the Creatures, and bright in the knowledge of all their Natures. He delights in all the Works of GOD, and walks in all the Wayes of GOD, and meditates on all the Commandements of GOD, and covets all the Treaſures of GOD, and breaths after all his Joys! He

He that hates all that *GOD* hates, and deſires all that *GOD* deſires, and loves all that *GOD* loves, and delights in all his delights, is *GODLY*: He that aſpires to the ſame End, by the ſame Means, and forms himſelf willingly to the ſame Nature. Every Like in Nature draweth to its Like, the Beautiful, and the Wiſe, and the Good, and the Aged; but eſpecially the *GOD-Like*. There is more reaſon why they ſhould delight in each other. They have more Attractives and Incentives. *GODLINESS*, or *GOD-LIKENESS* is the cement of Amity between *GOD* and *MAN*. Eternity and Immenſity are the ſphere of his Activity, and are often frequented, and filled with his Thoughts. Nothing leſs than the Wiſdom of *GOD* will pleaſe the *GOD-LIKE Man*: Nothing leſs content him, than the Bleſſedneſs and Glory of his Great Creatour. He muſt enjoy GOD, or he cannot enjoy himſelf. That is, he muſt reſt ſatisfied in him, as the Creatour, the Lawgiver, the Lord and Governour of the World; and for that end muſt be compleatly ſatisfied with the Glory and Perfection of all his Works, and Laws, and Wayes. He muſt delight in all his Coun-

Counſels, that he may enjoy him as the Great Counſellour of all Nature; and ſee the Beauty of his Mind, that he may take pleaſure in him as the Bleſſedneſs of the Angels, the Redeemer of Men, the Sanctifier of his Elect People, and the Soveraign End of all things. He muſt enjoy him as his own ſupream and eternal Object, his King, his Father, Bridegroom, Friend, Benefactour, All in all. Which he can never do, till he ſees *GOD* to be the beſt Father, the beſt King, the beſt Benefactour, Bridegroom and Friend in all the World: Nor that, till he ſees the Beauty of the whole Creation, the great and wonderful things of his Law, the marvellous glory of his All-wiſe diſpenſations, the Sacred perfection of his Decrees, and the nature of his Eſſence: And all theſe muſt be as ſweet and ſatisfactory to himſelf, as they are to the Deity. To be GOD-Like is a very ſublime and moſt glorious Perfection: which no man can attain, that is not either *curiouſly* ſatisfied in all theſe things, or *humbly* confident of their Beauty and Perfection. And for Cauſe have we thus written upon all the Vertues that all that need it, and read the Book may be elevated a little higher

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than the ordinary Rate, have ſomething more erect and Angelical in their Souls, be brought to the Gates (at leaſt) of GODS Kingdom, and be endued with GODLINESS a little more compleatly by their Care, than hitherto they have been; becauſe they know, both *that GOD is, and is a Rewarder of them that diligently ſeek him.*

FINIS.

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